

# Christian Herald

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29 And immediately he<sup>c</sup> left the synagogue, and entered the house of Simon and Andrew, with James and John. <sup>30</sup> Now Simon's mother-in-

1:29-31: *Mt*  
8:14-15; *Lk*  
4:38-39  
1:29: *Mt* 4:21;  
*Mk* 1:21

2 And when he returned to Caper'na-um after some days, it was reported that he was at home. <sup>2</sup> And many were gathered together,

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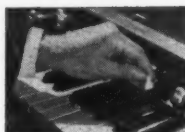
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OCTOBER, 1959

# Christian Herald

*A FAMILY MAGAZINE, independent and interdenominational...dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy, co-operation with all who seek a more Christian world.*

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**ADDRESS ALL CORRESPONDENCE TO: 27 East 39th Street, New York 16, N. Y.**

**next month**

**Mine Eyes Have Seen**, the personal, behind-the-scenes story of Dr. Daniel A. Poling's life, the people he has known, the crusades he has fought (and is still fighting!), will be published in late October in book form. (McGraw-Hill, \$5.00; a Family Bookshelf Selection for December.) **CHRISTIAN HERALD**, by special arrangement, uses three colorful chapters of this revealing autobiography. Says Managing Editor Wilson: "Here you begin to see the forces that produced one of the foremost religious stalwarts of our time . . . his friends will appreciate him even more and his critics will at least understand him." Next month the first chapter, "The Oregon Years." Born into a Portland preacher's home, Dan Poling learned to pray at his mother's knee and to live with his father's intensity. How he discovered early his own secret of spiritual power, he tells in the moving

account of the illness of his younger brother, when God's answer to a desperate prayer was an irrevocable, "No."

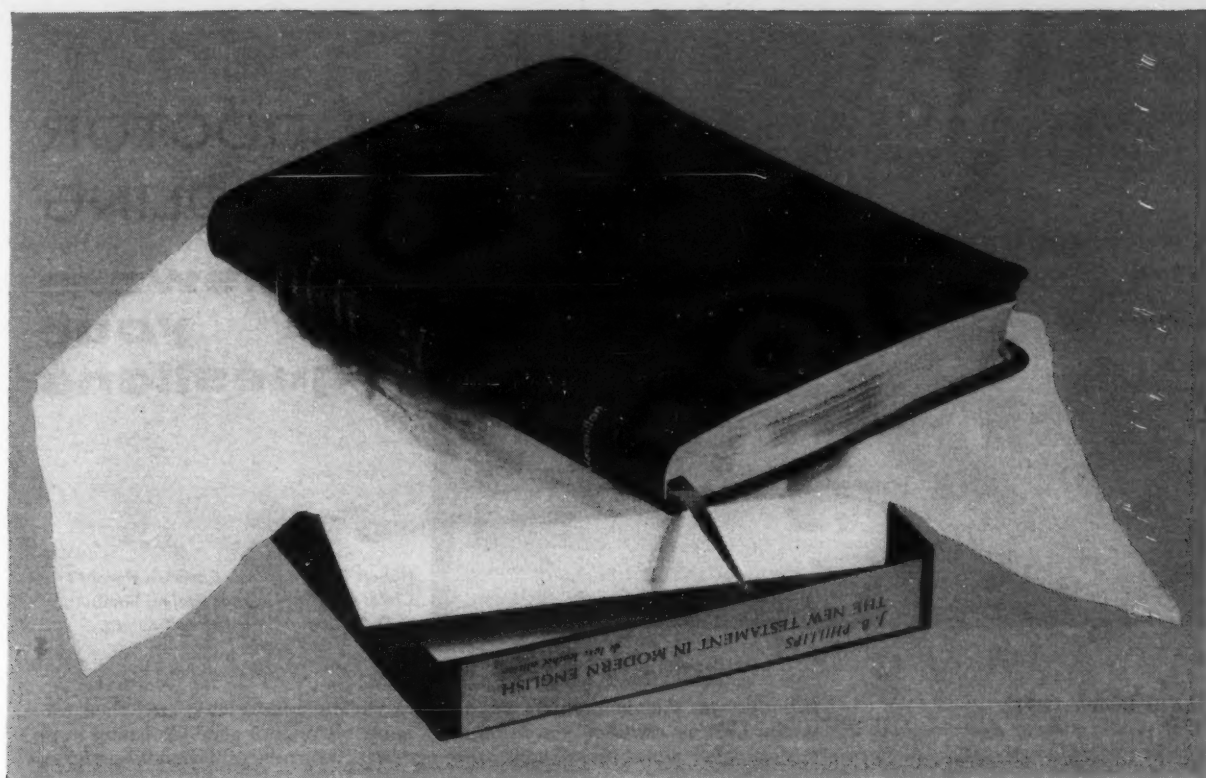
**Hymns and Hers** is the quipful title of Beatrice Plumb's lively article about women hymn writers, of whom there are more than you probably ever realized. Why and how they wrote, she tells with unique overtones of inspiration.

**The Fall Book Section** takes you on a book-writing expedition to India with Dorothy Clarke Wilson; opens up the rich pages of books "rediscovered" by Catherine Marshall; lets you lean over the shoulder of an English teacher as she looks at "the two Bibles" and finds beauty in both; gives Emund Fuller a bright mirror in which we see "What Our Books Tell Us About Ourselves."

CHRISTIAN HERALD

OCTO





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## DOCTOR POLING answers your questions

Hubert Mott, director, Christian Herald's Children's Home, hands sizzling hamburger to Dr. Poling at "Mont Lawn" outing.

### Whose Work Is It?

*Our pastor and our deacons think it is the people's place to get people into the church and not the preacher's. Shouldn't a new pastor call on all those in his neighborhood, especially those members of his congregation?*

KENTUCKY

R.S.

I think the pastor and the deacons and the one asking this question are all right. Certainly the new pastor should call on members of his congregation and on others in the community who may be persuaded to become members. But equally important it is for members of the congregation to make these calls.

### Crusade

*Surely there is something that we can do, even the humblest of us, to effectively protest against "smut" and salacious literature. What would you think of a letter signed by mothers and fathers, addressed to the book publishers, television, motion picture and radio producers, calling on them to have a conscience and organize their own campaign against this flow of filth? Multitudes of people who will not write are with you in this. The letter might read something like this:*

*Gentlemen: As an American citizen and parent, concerned with the reputation of America and the future citizens of our great country, I appeal to you as a producer (TV or movie) to stop the flow of immoral sex and murder films that are being fed daily and hourly to the American people. Does it mean nothing to you that you are con-*

*tributing to the immorality of our youth? Can we count on you to return to the higher moral productions of inspiration and greatness? Sincerely...*

MICHIGAN

D.S.

I like the idea of the letter suggested in this question. Hundreds of letters have been received supporting the proposal for a crusade against "smut." In answering these letters I call attention to the fact that CHRISTIAN HERALD's own book club is an increasingly successful crusade against indecent literature.

### Equal Time

*Does the National Council of Churches discriminate against smaller church bodies and favor the larger bodies in allocating radio time?*

OREGON

A.B.B.

I have no evidence to justify this charge. Indeed, as of my knowledge, while I have had reason to criticize the National Council in other areas, I have found it to be particularly considerate of its relationships with the smaller church bodies.

### Laws and Christianity

*Do you believe that leaders of the community can let their offspring violate statute law, mostly traffic laws, flagrantly and still be considered good Christians? (Please note emphasis on "good.")*

NEW YORK

E.A.B.

The use of that word "let" makes the question less than simple. If by "let" we mean encouraging children

to violate statute laws, etc., then certainly we are not good Christians in so doing. Generally, children who violate these laws do so without the knowledge of their parents. But increasingly parents must be alert to just this possibility.

### Bootlegging and Prohibition

*Suppose prohibition does come. Won't that open up other ways of making and selling liquor as was done in the last prohibition—moonshining, home brewing, etc.? Many people are afraid of that.*

WISCONSIN

V.M.S.

These ways are practiced right now. It is, I think, generally agreed that moonshining, home brewing, etc. are more extensively practiced in the United States in this year of our Lord 1959 than they were during or before the prohibition era. Prohibition did not produce the illicit manufacturing and sale of intoxicating liquor. Indeed, under prohibition there was a decrease in such manufacture and sale.

### Religion and Driving

*Nearly all Catholics have a Madonna placed on their dashboards. What could we Protestants use to identify ourselves?*

OHIO

M.T.

If a Protestant wants this kind of identification, why doesn't he use a picture of Christ? Or, if he is a high churchman, the crucifix? But any such article on the dashboard or windshield is, I think, a menace to safe driving.

(Continued on page 6)



**"Because I wasn't getting enough sleep,  
my doctor started me on Postum!"**

**"There's nothing worse than staring at the ceiling all night. I know. I used to. Just too keyed up to sleep. And how tired I always was the next day!"**

**"I finally went to the doctor. He said I might be like a lot of people he'd seen lately: drinking too much coffee. He explained that some people can't take all the caffeine in coffee all the time; suggested I start drinking Postum instead. Postum hasn't a speck of caffeine in it, can't irritate your nerves or keep you awake."**

**"I took his advice. And in just a few days I began to sleep better. Why don't you try Postum for 30 days? You'll find yourself sleeping better—and feeling livelier, too. And you'll like the way Postum tastes."**



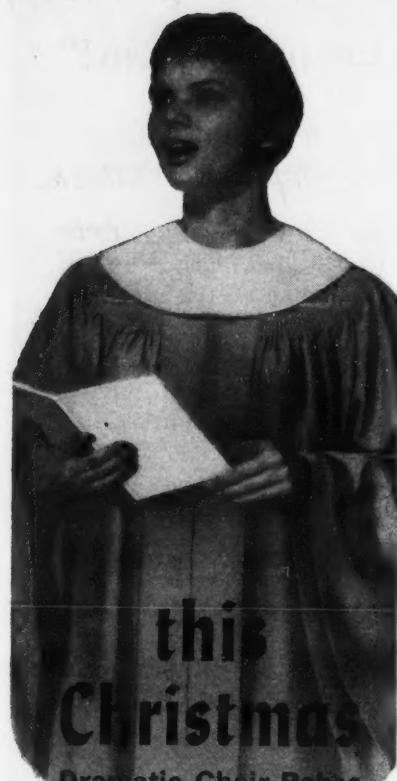
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### Protestants in Catholic Schools

*Can a Protestant go to a Catholic college or a Catholic seminary to complete his studies for the ministry before he is ordained?*

WISCONSIN

W.G.

Catholic colleges have many non-Catholic students. Certainly a Protestant is free to go, if he is allowed by the institution to register and matriculate. But the training he would receive could not possibly prepare him for ordination as a Protestant minister.

### Exchanging Beliefs

*I need help in coping with a neighbor who is a Jehovah's Witness. I have tried to be open-minded and exchange my Presbyterian beliefs with hers, but she always finds a Scripture verse to prove me wrong. I find myself searching the Bible to find verses to prove her wrong, though I am sure this is not the way to handle it.*

CALIFORNIA

D.M.

In my experience and observations, there is just one way to cope with a Jehovah's Witness: listen courteously and then bow him out. The best book I know dealing with this subject is *Thirty Years a Watch Tower Slave* by William J. Schnell, published by Baker Book House, Grand Rapids.

### The Way Back

*Do you think that CHRISTIAN HERALD readers who have had nervous breakdowns and came back could help me to find peace? People who have not been through one do not understand and cannot help. Prayers do nothing for me. I have taught church school for three years but it just seems to make me worse. I am in the very depths of despair. I do think God performs miracles, but not for me.*

CONNECTICUT

C.K.

I'm sure that those who read this question will right now put this inquirer into their prayers—and keep her there. Since the address is Connecticut, the National Foundation of Religion and Psychiatry, associated with the Marble Collegiate Church in New York City, would, I am sure, be able to help.

### Religious Pressure Groups

*Many from my community work in an industry largely managed by Catholics. A priest has helped some young men to get jobs there, while other non-Catholics, with families, cannot get in. What chance will we have with a Catholic President?*

NEW YORK

M.O.P.

Your answer is as good as mine.

### Disunity

*As the years go by, do not all these different names of our churches get to*

*be a gazing stock to your eye, when you remember the brilliant apostle Paul said, "Let there be no divisions amongst you"?*

MASSACHUSETTS

F.E.

Your question answers itself so far as I am concerned. The tragedy of our religions, and particularly our broad divisions, is ever with us. However, there is comfort in the thought that these divisions are not fatal or final. Also overwhelmingly, we are all evangelical in faith and testimony.

### "Christian Heritage"

*I have received in the mail literature concerning Christian Heritage magazine. I notice it is edited by former priests and monks. Is the material in it authentic? What do you think of it? It looks as though the facts concerning Catholicism should be brought to our attention, when it looks as though we may have a Roman Catholic nominee for President.*

MARYLAND

H.M.P.

I am acquainted with the magazine to which you refer; and it is freely circulated. Under our American system it has the very proper right of reaching just as many people as may become interested in it. The material should be authentic.

### Drowned Devils

*In Chapter 5 of Mark it says the devil entered the swine and they ran down into the sea and were drowned. Why wasn't the devil drowned at that time?*

KANSAS

F.W.

In this account it was devils which entered the swine. But the devil is immortal, too. Unfortunately for us, he still survives and will until the final judgment.

### Scriptures Attacked

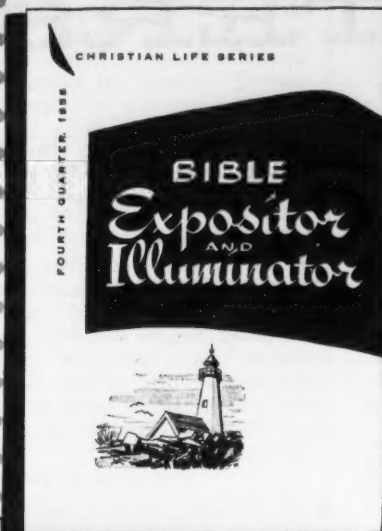
*A Methodist minister told me that students of the Bible no longer are taught the Virgin Birth, that it is just something that has been handed down to us through the years. I hear the same thing from other sources. Until recently I never heard it questioned. If we can't believe that part of the Bible, please tell me: what part can we believe?*

VERMONT

E.L.R.

This particular Methodist minister is decidedly among the minority of his brethren. If one listens hard enough and often enough, every truth affirmed in the Holy Scriptures is being attacked by someone somewhere. A good prayer for the one asking this question and for all the rest of us is the prayer offered by the father who came with the mentally ill boy to Jesus: "I believe. Help Thou my unbelief."





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# LETTERS

## Gurgle

"The Water Goes Gurgle Gurgle" (August) is an article long overdue. I have been teaching 5-year-olds and can testify that the "pitter-patter" "gurgle-gurgle" school of teaching was totally uninteresting to my intelligent 5-year-olds. I could hold my group spellbound with stories of David, Elijah and Christ's loving missions to help people. Minneapolis, Minn.

HELEN BOTTUM

... Some of our junior material is an insult to the intelligence of any 9- or 10-year-old. When the writers get through inserting their "maybes" and "perhaps" the children can't decide which is Bible and which is just "supposing."

Advance, N.C.

MRS. JOE LANGSTON

... Scarcely anyone believes that children come to church school just to learn the Bible, except publishers of some lesson materials. But commercial publishers are more interested in sales than in children. Denominational materials for the church school are written with children in mind.

Of course curriculum writers are not neglecting the Bible. They are just remembering that the Bible is a means to an end and not an end in itself. They believe that a little of the Bible that can be lived is of greater value to the child than memorizing long passages that are meaningless to him.

Grand Rapids, Mich.

WILHELMINA SLOOTMACHER

... The article by Mrs. Lass really "hits the nail on the head!" The water has been gurgling much too long. It must be 25 years ago that I was substituting for the regular teacher and the lesson was about the clock. Not even a religious insinuation in it. Let's get back to the Bible.

Kansas City, Mo.

MRS. F. A. MITCHELL

## Pertinent Question

Alice Kean's pertinent question in the poem "Question for a Cleric" (July) has bothered me for many years. The expression "man and wife" strikes me as one of the most senseless, inexcusable expressions I've ever read or heard. It would be just as sane and sensible to say, "I pronounce you man and woman." Does only the status of the bride change at the marriage altar? If I understand the meaning of marriage at all, it is to give to society husbands and wives to live a blended life,

whereas previously they had lived separate lives as man and woman.

Booneville, Ark. M. S. HINCKLE

## Pigs and People

In Mr. Courier's item, "Pigs Is Pigs" (News, August) I think he overlooked the fact that the fictional characters Little Black Sambo and Oliver Twist represent human beings, but pigs and rabbits are animals without any complexes such as found in people of all races. There is quite a difference.

Richmond, Va.

MRS. H. R. ROBINSON

● Mr. Courier acknowledges the difference between people and pigs. He also offers another flagrant example: in a suburban New York school, the children sing "Old Man Joe" instead of "Old Black Joe." Says Courier: "Take out the 'Black' and it isn't Stephen Foster's mournful Americana."

## "I Remember"

Frank Dempster Sherman is the author of the lines that begin, "It is my joy in life to find at every turning of the road," in the August "I Remember" column.

Framingham, Mass.

DOROTHY E. BASCOM

... As soon as I read "Vacation Prayer" in the July issue I recognized something that has been a favorite of mine for a long time. Several years ago on a vacation trip we spent some time in the Grand Teton and Jackson Hole country in Wyoming. Near Jackson Lake, at the foot of the Grand Teton mountains, is a little rustic church known as the Chapel of the Transfiguration, a real western jewel. We picked up a folder containing some exquisite selections, among which was this glorious prayer of Bishop Burleson.

North Prairie, Wis.

ELMER AUSTIN

## Vanity

The article ("The Book You May Not Be Able to Afford," July) seems to indicate the attitude of "Oh, well, if a fool wants to 'burn' his own money, or throw it away, he has a right to." I don't think either CHRISTIAN HERALD or Mr. Paradis wish to be placed in the position of condoning this kind of vanity publishing; or to treat as a wry joke that thought, essentially dishonest, that any writer can pass off his mistakes onto the shoulders of the tax-payers via the income tax. Actually only those writers can do this who make a considerable professional income from

CHRISTIAN HERALD

writing. And even then, they should only do it with the advice of a competent tax expert, because the Income Tax Division of the Treasury Department is steadily scrutinizing such claims with a sharper look every year.

Lunenburg, Mass.

WILLIAM E. HARRIS

... I can truthfully endorse the allegations of the writer of the article, being one of the gullible victims. If the publisher had been honest he would have, after examining my manuscript, hinted his doubts of the sale of such a book or he would have done his best to fulfill his part of the contract. I checked and found a large number of outright and deliberate deceptions. They did not ever try to publicize my book even in my home city, outside of a few obscure, trivial references principally promoting their name. I paid \$1950 for them to print and publish and all the publicity was of my own efforts. The contract called for 2500 copies sold or delivered to me and not 100 were sold and I received less than \$75 for my royalty.

If this letter will help save other simple trusting writers, I am glad.

Santa Barbara, Calif.

JAMES FAULKNER

#### Hiking Clothes

I don't believe I have seen a more beautiful front cover than the one on the July issue, but I have one complaint to make. It shows a man and his wife, son and daughter on the road with their picnic basket. It also shows the four of them dressed practically alike. As I understand the Bible, women are not supposed to wear clothes that pertain to men, neither are men supposed to wear clothes that pertain to women. The wife and daughter would look much more feminine and dainty wearing dresses.

McLean, Va. ALVIN C. SEATON

#### Wrong Church

On page 13 of the July issue there is a picture of "Heroes in Wax." It identifies Clark V. Poling as a Baptist. Wasn't he a minister in good standing of our denomination, the Reformed Church in America, at his death?

Chicago, Ill.

REV. JOHN H. MULLER

● Yes. He was not Baptist, but Reformed.

#### Late May

Tonight I took the May issue out to a cool porch and read the article "Turn Up Your Cup!" by Walter Scott Adair. It was worth a year's subscription all by itself. Thank you for that issue and for the high quality and spiritual inspiration found in all of them.

San Diego, Calif. ANNA J. MILLER

## A FRANK MESSAGE FOR WOMEN OVER 35 ABOUT THE

# Menopause

Put out of your mind all the conflicting advice and "old wives' tales" you have ever heard about "change of life."

The fact is that a remarkable book—*The Changing Years*—is opening a bright new world to thousands of women plagued with menopausal troubles. This is the book widely praised and highly recommended by so many doctors today.

In *The Changing Years*, Madeline Gray tells how to overcome the worst problem almost every woman encounters during the menopause—the terrible fatigue that can be such a trying burden. She gives you specific steps you can take to restore your energy, and conquer "the blues."

Among the many things covered in frank, straightforward language are the following:

- ◆ Is it the change or merely another change?
- ◆ Some shocking facts about hormone treatments, cosmetic creams and other rejuvenators.
- ◆ How to avoid "middle-age spread."
- ◆ What you can do about insomnia, "hot flashes," migraine headaches, and the terrible fear that you are going out of your mind.

◆ "What happened to your mother needn't happen to you."

◆ How to make use of your sexual powers with beauty and dignity during and after "the changing years."

◆ The simple guiding principle that can make your "change of life" a change for life—for richer, more vital living.

There is no escaping the menopause. The only question for you to decide is whether you will meet it with the knowledge that casts out fear.

#### Send for Your Free Examination Copy

Naturally a book on such a topic as the menopause cannot be adequately described in a public announcement. If you would like to examine this understanding and helpful book in the privacy of your home, you may do so now. Simply send the coupon below to Doubleday & Company, Garden City, N. Y., and a copy of *The Changing Years* will be sent to you at once.

If after looking through the book, you decide it has the facts you've been seeking, remit \$3.95 plus shipping. Otherwise, simply return the book within 10 days without obligation.

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Chief Obstetrics and Gynecology,  
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"Extremely interesting, readable  
and helpful."—Dr. Frank Adair,  
Memorial Hospital, N. Y. C.

"It saved my sanity."—Nurse,  
Mt. Sinai Hospital, N. Y. C.

"I will certainly advise it to the  
many people who come through  
my office with this particular  
problem."—Rev. Raymond C.  
Baker, D.R.S., First Church of  
Religious Science, N. Y.

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Please send me a copy of *The Changing Years* for ten days Free Examination. At the end of that time I will either send \$3.95 plus shipping as payment in full, or I will return the book without further obligation.

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# 'I REMEMBER'

Selected by RACHEL HARTMAN

The poets have sung of the roses of June  
Which bloom when the whole world is fair;  
But I love October's rose, hardy, immune  
To the breath of the keen autumn air.

Like love's renaissance, in rich radiance it glows  
Dispelling the sadness of fall,  
A colorful sentinel, braving all foes  
Which wait upon winter's first call.

All scattered and gone are the roses of June,  
And the loves that bloomed then may be dead,  
But the rose smiled upon by the bright harvest moon  
Speaks of romance and new loves ahead.

Lucille Agniel Calmes

## Do We Practice What We Sing?

"I Love To Tell the Story"—but only in church.

"Take My Life and Let It Be"—Yes, Lord, let it be.

"Sweet Hour of Prayer" is wonderful, but I'm really too busy.

"Have Thine Own Way, Lord"—with Mr. Jones and Mrs. Smith.

"If Jesus Goes with Me"—it may be embarrassing for us both.

Author unknown

**C**OURTESY is the eye which  
overlooks your friend's  
broken gateway—but sees the  
rose which blossoms in his garden.—*Lyman Abbott*

From Alice Shell, Pine Bluff, Ark.

**H**APPINESS is a means  
rather than an end. It cre-  
ates energy—promotes growth  
and nutrition, and prolongs  
life.—*Author unknown*

From Mrs. Agnes Buck, Waterloo, Ill.

*They followed Him, and following, did not know  
Through what strange scenes and lands He'd have them go.  
His voice was vibrant as the winds at night;  
His eyes glowed with magnetic inner light.  
They knew not why they followed His command  
And left their nets unmended on the sand;  
They only knew that they must follow then  
And search no more for fishes, but for men.  
Make our faith as unswerving, Lord, that we  
May follow, too, the Christ of Galilee.*

Author unknown

From Mrs. A. C. Bokelman, Washington, Kansas.

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items acknowledged or returned, and no original material used.







# Johnny Ah-Ti Walks in the Valley of the Shadow

**WE** JUST call him Johnny Ah-Ti; we don't know his real name because he has no family to tell us what it is. He's as cuddly and loveable as a little boy can possibly be — but Death plays no favorites. When there's no food, a little boy starves as well as a man.

Johnny has never ridden a tricycle, never played with toys, never had a mother to comfort him with kisses. Until he came to us out of the fighting and famine — another of the thousands of homeless victims of a war-torn country — he had never even been warm. Yet for this little boy who never had anything, death is waiting to take the only thing he owns — life itself.

And that's the greatest pity. For this is the worst kind of death — not a hero's laying down of his life for others . . . not a peaceful going to sleep after a life of achievement. It's a death of the spirit as well as the body — because it will be as though the world had said "nobody cares at all, Johnny Ah-Ti".

But death can be defeated. Yes, *you* can do it by "adopting" Johnny or some other child in his same desperate plight. Christian Herald's Faith-Love orphanage in Hong Kong will provide everything for ten dollars a month. You will receive a picture of your child, learn his history, receive correspondence about his daily life. You may cancel at any time you wish. *Will you "adopt" a child now?* The need is desperate.

**Christian Herald Industrial Missions in China**  
27 East 39th Street, New York 16, N. Y.

**Room 54**

Please enroll me as a "sponsor" for a homeless child and send my child's picture and case history as soon as possible.

- ☐ I enclose \$10 as my first month's gift. I will endeavor to give \$10 each month but I understand I may cancel the arrangement at any time.
- ☐ I enclose \$120 as payment for a full year.
- ☐ I cannot provide complete support for a child, but I wish to have a share and I enclose \$.....

MY NAME.....

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**YOUR CONTRIBUTION IS DEDUCTIBLE ON INCOME TAX RETURNS**



# PLAN TO MAKE THE HOLIDAYS HOLY DAYS

Daily devotions help to fulfill the Christian's spiritual needs for the holiday season. When used over the preceding weeks, devotions lead into a meaningful observance of Thanksgiving and Christmas.

The November-December number of The Upper Room is written especially for the holiday season. You and your family will enjoy sharing, day by day, these Scripture selections, prayers and meditations.

Thousands of churches supply The Upper Room regularly to every family. If your church is not doing so now, try this plan by using the November-December number as a feature of your holiday observance.

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## CHRISTIAN HERALD PULPIT

# Guests at His Table

By RAYMOND C. ELLIS

**TEXT:** "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."—Luke 22:19, 20

**A**S WE meet about the Communion Table let us keep in mind that this is the Lord's Table. We are His guests. We are in His presence. We do not see Him. But He is here.

Others, too, are with us. We are encompassed about with the mothers and fathers, boys, girls, husbands and wives, brothers and sisters and devoted friends, who have passed from the visible to the invisible universe and await us. We cannot see their beloved forms. Nor can we with our feeble mortal ears hear the melody of their voices. We look with mortal eyes and listen with mortal ears. Only in our mind's eye do they appear before us and only with the ear of memory do we hear them speak. But they are with us—at every table where we meet in communion with the Lord.

It is natural that we should be more familiar with the visible, material forms of life, than with the invisible forces that surround us. Most of our contact with the world and the things of the world is through the physical senses.

We say glibly that "seeing is believing"; that a "bird in the hand is worth two in the bush"; that "I'm from Missouri"; that "It is money that makes the mare go." But all this is shallow thinking. We must know, when we pause to think, that the only real and permanent forces in this universe are the unseen.

Nobody ever saw Love. But certainly Love is the greatest thing in the world. We live every day by Faith, and consciously or unconsciously use it in our daily lives. But who has ever seen Faith? We have seen only its results. Prayer is one of the greatest forces of which we have any knowledge, no one has ever seen Prayer.

Gravity is an unseen force. We don't know what it is, but if anyone does not believe in gravity, a fall down the stairs would give rather convincing evidence. God is unseen, yet He is everywhere about us. We cannot see God, but we do see the wonderful works of His hands—in the fields and streams; in the painted forest of autumn; in music; in poetry; in the laughter of children.

Nobody has ever seen an idea. But we see the results of ideas, for back of everything is thought. For example, our churches meet in buildings. We can see the walls and the ceiling, the windows and doors. But what we can't see is the faith and the love and the

**O**ctober is the month of both Layman's Sunday and World Communion Sunday. It is thus doubly appropriate that this month's "guest minister" is a layman and that his topic is the Lord's Table. Born in Brooklyn, N. Y., Raymond C. Ellis graduated from law school, is presently in the insurance business. He is a member of the Session of Setauket Presbyterian Church at Setauket, Long Island, N. Y., where he lives with his wife (a native of Amsterdam, Holland) and his three sons and one daughter, when they are home from (reading left to right) the Navy, Colorado University, Stony Brook School for Boys and Wittenberg College. Mr. Ellis served for two years as Grand Master of Masons of the State of New York. He is a frequent speaker before church and fraternal bodies.



CHRISTIAN HERALD

sacrifice of those who dreamed the dream that made it possible. As a matter of hard fact, before a single shovelful of earth was taken from the ground, before a brick was laid, before a nail was driven, somewhere in the mind of a man there was a complete picture of every window, door, room, detail.

Thomas Carlyle said, "Every city is a great thought." Of course it is, because every home, no matter how humble, and every building, no matter how great, first existed as an idea in the mind of some man. First of all, back of everything, is thought. Paul declared, "The things that are seen are temporal, but the things that are not seen are eternal." It is only the unseen that is permanent. Everything that is seen is in the process of becoming something different and is passing away.

This has always been so. We live in a world of change. It is a frightening age. With airplanes traveling two to three times the speed of sound; with man-made satellites revolving about the earth; with rockets in the offing capable of taking man to the moon and nearer planets; with atom and hydrogen bombs capable of destroying all life on this planet and turning it into a blackened cinder, one would do well to remember that God is not dead and that God still rules the universe. His plans for human life will not be thwarted. Back of everything is the unseen Presence we meet at the Communion Table. Beneath are the everlasting arms. "I will never leave thee nor forsake thee," He says. He—and He alone—is the same yesterday, today and forever. Divine truths can never change, and they are all that really matter. They are the unseen foundations of both the visible and the invisible universe.

Yet most of us go blithely along our way with little thought to the powerful, enduring, invisible forces around us. Many people go to church on the great days, such as Easter and Christmas, but that is about all. But when trouble comes and they are faced with the great realities of life, they fly to the everlasting arms.

Then there are those of us who never miss a Sunday service. We sing the hymns, bow reverently during the prayers, participate in every part of the worship. On Sunday, that is. But when Sunday is over, God is no longer in our thoughts. On Monday we can wrong, cheat and defraud. Business is business—on Monday. But if God is God on Sunday, He is also God during the remaining days of the week when love and faith and prayer are equally important. The trouble is that we allow the temporal to block out the eternal in our thinking.

All this must be put aside at this  
(Continued on page 42)

## THE CHILDREN CALL HER "SAD TEARS"

Ok Hi's father was killed by a bandit. Her mother could not find work and became destitute, and Ok Hi's grandfather forced the mother to marry a man she did not love. The new husband would not permit her to feed her child, nor even to have her in the house. Little Ok Hi, just five years old, did not know where to go. She wandered up one street in Seoul, Korea, and down another, getting more and more hungry. No one paid any attention to her crying, for there were too many weeping, hungry children among the three million unsettled refugees in South Korea for anyone to do anything except to try not to think about her and add her troubles to their bitter own.

Ok Hi's mother found her and managed to get her into one of CCF's eighty affiliated orphanages in Korea, and now she has enough to eat, wears a clean dress and is well physically. But the other children call her "sad tears" because they cannot get her to smile. She still cries so often and so long—perhaps for her mother. At times, she shows she is an affectionate little girl, but she is still timid and very afraid. Ok Hi is only one of thousands of homeless children in South Korea. In fact, there are as many homeless children now as there were five years ago. Many are in worse shape right now than Ok Hi was when she was admitted to the orphanage. And now Korea is no longer on the

front pages and it is harder to get help for these children. But they can be taken off the streets and cared for in a CCF Home. The cost is the same as in all the countries listed below—\$10.00 a month.

Christian Children's Fund, incorporated in 1938, with its 311 affiliated orphanage-schools in 37 countries, is the largest Protestant orphanage organization in the world. It serves 30 million meals a year. It is registered with the Advisory Committee on Voluntary Foreign Aid of the International Cooperation Administration of the United States Government. It is experienced, efficient, economical and conscientious. Children can be "adopted" in any of the countries listed below.

### COUNTRIES:

Africa (Central), Austria, Belgium, Bolivia, Borneo, Brazil, Burma, Canada, Chile, England, Finland, France, Greece, Hong Kong, India, Indonesia, Iran, Italy, Jamaica, Japan, Jordan, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, Syria, Taiwan (Formosa), Thailand, United States, Vietnam, Western Germany, American Indians or greatest need.



For Information Write:

Dr. J. Calvitt Clarke

### CHRISTIAN CHILDREN'S FUND, INC.

Richmond 4, Virginia

I wish to "adopt" a boy ☐ girl ☐  
for one year in.....  
(Name Country)

I will pay \$10 a month (\$120 year).  
Enclosed is payment for the full  
year ☐ first month ☐. Please send me  
the child's name, story, address and  
picture. I understand that I can cor-  
respond with the child. Also, that there  
is no obligation to continue the adoption.

I cannot "adopt" a child but want to  
help by giving \$.....

☐ Please send me further information.

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Gifts of any amount are welcome. Gifts are  
deductible from income tax.



# Gabriel Courier Interprets the News

## at home

**FORCE:** Look for a moment at this newest force in American (not to mention British) politics—Mr. Khrushchev. Public opinion polls showed that Vice-President Nixon's popularity rating went up, as a result of his trip to Russia. Never before, pointed out the commentators, had Mr. K. been talked to, face to face, so straightforwardly by an American in so high an office. The televised exchange between the two at the Moscow fair was better watching than a wrestling match.

Is such to be a factor in the next election? Will it take a kind of pilgrimage in reverse, proving that a candidate can "stand up to" Mr. Khrushchev, before he is properly qualified? Senator Humphrey, you will remember, holds the record for marathon conversations with the Russian Premier. Mr. Stevenson, Mr. Harriman, and an assortment of governors also have bearded Mr. Khrushchev in his Kremlin. Senator Kennedy and Governor Rockefeller are among the few Presidential contenders who haven't succumbed, unless they've done their bearding on American soil these last weeks.

In Britain, of course, the Macmillan government was reluctant to go to the people in a general election without having made every effort to moderate the cold war. The Eisenhower-Khrushchev meeting is, among other things, the U. S. government's way of giving the Conservatives something to crov about.

**AND NOW—?** How much crowing room there will be, remains to be seen. If the Khrushchev visit is simply a Cook's tour of America, nobody's going to get any votes out of it but Mr. Khrushchev; he stands to be immeasurably strengthened back home by having put his feet under the White House dining room table. Unless he learns something about America that he didn't already know, something that makes him more cautious if not more flexible, we, not he, will be the losers.

His visit is one step. But a step to where? This is the prelude to what? It depends partly upon the estimate of America we have given him.

Mr. K., for example, didn't believe it when Mr. Nixon told him in Moscow that there are nearly 60 million automobiles on U. S. highways. That one is easy. All they have to do is take him for a Sunday afternoon drive, and he'll

see most of them! The spiritual side of America is not so simple to get across. Admiral Ben Moreell suggested that churches be open everywhere during the Khrushchev visit, that people everywhere use their churches then, pray in them, worship in them, sing hymns that will echo across America! That would help at any time, even when we aren't trying to make an impression upon outsiders, only upon ourselves.

**SPIRIT:** It is intriguing—and a bit disturbing—to try to look at the soul of America through Mr. Khrushchev's eyes. How will our churches and church life strike him? He is an atheist. He does not believe in God. Will our grade of Christian living convict his atheism—or confirm it? We have beautiful buildings, yes. But are they monuments or tools? We're busy churchgoers. But we're paid off, aren't we, in social contacts, community prestige and a lot of ways? We're winning others to the church—but isn't most of the winning done by those we hire to do it? We give large amounts—but how much of our giving is not tied with strings? We want a voice in how our

gifts are to be spent, or at least we want to be paid off in gratitude. "I would be giving and forget the gift," we sing, but *do* we give that way? Is our Christian friendliness, our compassion, our concern all that they are cracked up to be? Are we Christians any more sacrificial than other people, any more gracious, any more kind?

What is there in our lives, our spirits (for all of us together add up to America), to convince Mr. Khrushchev he ought to be something he isn't?

**LABOR:** Whatever else is the result of The Great 1959 Uprising Against Labor Abuses, there were a couple of things to remember. One, despite the buzzing, threatening clouds of lobbyists in Congress, the most effective lobbyist of all was one James R. Hoffa, and he was on the anti-labor side. Two, the House of Representatives approved the tough Landrum-Griffin labor-reform bill by a vote of 303 to 125, nothing short of spectacular. For this was no Chamber of Commerce House. It was a labor House, supposedly bought and paid for by labor votes. And not even this kind of Congress

## *A Proclamation*

Whereas, this continent was chosen by men and women of profound religious conviction, seeking a free land where they and their children might worship God and follow his commandments as they understood them; and

Whereas, our nation was conceived in the same faith and dedicated to the same purpose; and

Whereas, in this tradition by a joint resolution approved April 17, 1952, (66 Stat. 64) the Congress has provided that "The President shall set aside and proclaim a suitable day each year, other than a Sunday, as a National Day of Prayer, on which the people of the United States may turn to God in prayer and meditation at churches, in groups, and as individuals";

NOW, THEREFORE, I, DWIGHT D. EISENHOWER, President of the United States of America, do hereby set aside Wednesday, the seventh day of October, as a National Day of Prayer; and I call upon my fellow Americans to join in prayer on that day.

Let us give thanks for the bounty of Providence which has made possible the growth and promise of our land.

Let us give thanks for the heritage of free inquiry, sound industry, and boundless vision which have enabled us to advance the general welfare of our people to unprecedented heights.

Let us remember that our God is the God of all men, that only as all men are free can liberty be secure for any, and that only as all prosper can any be content in their good fortune.

Let us join in vigorous concern for those who now endure suffering of body, mind, or spirit, and let us seek to relieve their distress and to assist them in their way toward health, well being, and enlightenment.

Finally, let us rededicate ourselves and our nation to the highest loyalties which we know; and let us breathe deeply of the clean air of courage, preparing ourselves to meet the obligations of our day in trust, in gratitude, and in the supreme confidence of men who have accomplished much united under God.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the seal of the United States of America to be affixed.

DWIGHT D. EISENHOWER

July 30, 1959



could stomach the carefree corruption illustrated so adequately by, but not limited to, Teamster operations.

The law that actually goes on the books will be a compromise between the House bill and the milder Kennedy-Ervin measure enacted by the Senate. It will be no "killer bill" and will bust no unions. But the warning flag is up. Labor had better clean out its closets fast if it doesn't want somebody else to bring the large economy-sized mop.

**UNICEF:** This reporter has the highest regard for the United Nations International Children's Emergency Fund and the good it does for the little ones of the world. UNICEF's Halloween trick-or-treat penny collections, while helping needy children abroad, have helped to impart unselfishness to many a small-fry American beggar used to working the street in his own behalf. But another project, it seems to us, requires some long, careful thoughts. That's UNICEF Greeting Cards, being publicized about now.

Our question is certainly not with the fact that the profit from a single box of cards priced at \$1.25 can provide 45 children with a glass of milk every day for a week. We're simply uneasy about the leveling out that the real meaning of Christmas must take in order to be acceptable to those parts of the U. N. constituency which tolerate no Christ in Christmas.

At least, the promotion is honest enough to refer to them as "Greeting Cards," not Christmas cards. And certainly plenty of so-called Christmas cards otherwise for sale this year, and for less altruistic motives, are more un-Christmasy than UNICEF's fairy god-mothers and U. N. flags and children with their "animal playmates." But for even a worthy reason, why should UNICEF appropriate *Christmas*? Christmas is more than children, more than St. Nicholas, decidedly more than Father Frost. It is Jesus Christ, born into the world.

Let UNICEF have funds for its work. And let it have its day, too—but some other day than Christmas. That one is already taken.

**COURIER'S CUES:** More and more a college education will be on the "learn now, pay later" plan. . . . Oil strikes in Libya, if they pan out, will free Western Europe from dependence upon precarious pipelines of Middle East. . . . On the waiting list for visits to U. S.: Yugoslavia's Tito, Poland's Gomulka . . . and isn't it about time to invite Chiang Kai-shek? He's on *our* side, isn't he?

U. S. Public Health Service reports death rate from lung cancer 10 times higher among regular cigarette smokers

OCTOBER 1959

## THE STATE OF THE CHURCH

An analysis of 1958 statistics compiled by the National Council of Churches and published in *The Yearbook of American Churches*, 1960.

**CHURCH MEMBERSHIP:** While the population of the forty-nine states increased an estimated 1.7 per cent in the last year, recorded membership in all religious bodies increased a whopping 5 per cent to reach 109,557,741 or 63 per cent of the total population, a rise from 61 per cent in 1957 and 62 per cent in 1956.

**MAJOR FAITHS:** Protestant church members, 61,504,669 in number (a 2.8 per cent increase over 1957), account for 35.5 per cent of the total population (last year 35.1). Roman Catholic membership, 39,509,508, increased 10 per cent to constitute 22.8 per cent of the total population (up from 21 per cent); helping to account for the considerable gain is the fact that this year, for the first time, 2,000,000 persons in the Military Ordinate were reported.

There are 5,500,000 Jews and 2,545,318 Eastern Orthodox.

**CONGREGATIONS:** The number of local churches and synagogues has increased from 306,893 to 309,449 or less than one per cent. Protestant congregations increased by 2,264 to reach 282,008. Roman Catholic churches total 21,617 or 290 more than last year.

**DENOMINATIONAL RANK:** The Methodist Church, with a membership 1.3 per cent greater than last year, numerically leads Protestantism with 9,670,690 members. The Southern Baptists follow with 9,202,205 members, a 2.7 per cent increase. The National Baptist Convention, U.S.A., Inc. numbers 5,000,000. The United Presbyterian Church in the U.S.A. and the Protestant Episcopal Church count 3,094,633 and 3,042,286 members.

**SUNDAY SCHOOLS:** Of the total Sunday school enrollment (41,197,313, a 2.1 per cent rise over 1957 figures), 90.8 per cent is reported by Protestant churches. The Southern Baptists claim the largest enrollment, 7,088,198. The Methodist Church, which last year led the Southern Baptists by 646 Sunday school members, reports an enrollment of 7,084,188 for 1958.

than among non-smokers; and from coronary heart disease, 63 per cent greater. . . . If the furnaces weren't lighted for Khrushchev visit, then expect Presidential action on steel strike.

This statistic bowled us over: Americans have 5 million acres of home lawns, or more acreage than given to all the commercially-grown vegetables in the nation. (There are another 9 million acres of lawns at schools, cemeteries, golf courses, parks, etc.)

## abroad

**QUEEN:** We were a little surprised by the comments that followed Queen Elizabeth's visit to Canada. We knew that nationalism was on the rise there (it elected Mr. Diefenbaker, after all), but we thought, till now, that traditionalism flowed as blue and bountiful in Canadian blood as ever. Maybe not. Some Canadians seemed to resent the Queen's visit, bluntly stated it was time for the apron strings to be cut. One U. S. news magazine, trying to analyze the tone, went so far as to reopen the old question of a U. S.-Canadian merger. We're each other's best customers, for one thing. We see the same movies (is that *good*?), drive the same kinds of cars, tromp casually back and forth across the property line. But, decided the ponderers, Canada would probably feel swallowed up in any merger, and besides, there was Quebec, which could

hardly tolerate being a part of Canada let alone of the U. S.

**SENSITIVE SPOTS:** It's a characteristic of people to holler when they're hurt. Two ways in which Russia has "holled" may stand some looking into. One was "Captive Nations Week." Mr. Khrushchev blistered that one mightily. During the Nixon tour, he made a point of harping on it. Why? Did Congress bumbly hit a nerve?

Then there were the "controversial" books. A hundred or so were removed from the shelves of the American Exhibition in Moscow, at the insistence of Soviet officials. When we promised to put up plastic shields to keep visitors from thumbing through them, 70 were returned. One of those removed and returned: *The World Almanac*. It's been our personal experience that it tells us just about everything we want to know. They must have felt it told them more than they wanted to know! But again, why this fear? We can't imagine the U. S. censoring Russian books in a reverse circumstance, no matter how much we disagreed with the contents. Maybe books are our most potent guided missiles yet, and we don't know it!

**OAS:** It stands for the Organization of American States. Its job is to keep 21 American republics on speaking terms. Certain Caribbean states have been invading other states with a non-

chance you find on Boy Scout outings. Fidel Castro has talked about taking out after a dictator or two he doesn't care for, Cuba claims it has been invaded by a Dominican contingent. The impossible task of the OAS was to try to figure out how it could interfere with such goings-on and yet stick to its firm policy of non-interference! So, 21 foreign ministers at Santiago, Chili, sat through a welter of speeches, finally passed the buck to an inter-American peace committee, told it to look into the invasions. What good this will do, we don't know—unless it slows down the mischief makers with the feeling, "Your good neighbors are watching you."

**KERALA:** Under its Chief Minister E. M. S. Namboodiripad, Kerala two years ago became India's first Communist-governed state. The Reds were riding high, entrenching themselves in key positions, tapping the treasury for party funds, building up Namboodiripad as the logical successor to Nehru. But they pushed too hard. This spring, the Reds rammed through a law giving them control of the state's 7,000 private schools. There was resistance—non-violent at first, but full-scale rioting quickly developed. In the first two weeks, 15 persons were killed. With the Revolutionary Socialists ready to march on the state capital and clean up the Commies, it was clear that civil war was imminent.

Pressured by his advisers (including his daughter), Mr. Nehru dissolved the Red regime. India's Communists had been given their heftiest jolt yet.

But Communism had given India quite a jolt, too, when Red China invaded Tibet. Grieved Mr. Nehru's daughter: "I sincerely thought we could coexist with the Communists. But the events in Tibet have proved the Communist's loyalty is elsewhere."

That's the nub, and it took an ex-Leftist to put it so succinctly: Their loyalty is elsewhere.

**DAM:** We might talk some more about

Castro—say that we had *better* do our best by him, for if he loses control, the Communists are in for sure; or about Laos, the threatened country into which we have been stashing \$25 million a year, and that if Laos goes, South Viet Nam is next: or that while President De Gaulle has 650,000 troops in Algeria, NATO has only 450,000 in Europe. But instead of toil and trouble, let's look at hope and plenty.

The setting is the Dez river in Iran. Imagine the terrain of the moon, and you've got it. Rugged, desolate, dead—except for the trickling river down at the bottom of its gorge and the almost living, writhing 130-degree heat. David E. Lilienthal, TVA expert and former chairman of the U. S. Atomic Energy Commission, now head of a private organization that "sells" technical know-how around the world, is readying the plans for a dam on the Dez. It can be completed by 1962 and will change the face of Khuzistan, supplying power to villages which have never had electric lights, and irrigation for 360,000 acres of wasteland.

Russia was, of course, complaining of "U. S. imperialism." Meaning, "We wish we had got there first."

## church news

**POLITICS:** At the ninth German Evangelical Church Day (Kirchentag) held this year in Munich, Dr. Joachim Beckmann, president of the Evangelical Church of the Rhineland, talked about the church and politics. He said that while the church, by its essence, is "no political factor and has no political message, God does not relieve it or individual Christians of political responsibility." Then he brought that concept down to size. "The church can only fulfill God's message if it does not isolate itself from, but lives in and with, the world. Christian politics, however, are not politics in God's, Christianity's or the church's name, but those of individual Christians who wish to make the divine order the compass for their

political thinking and action."

Speaking on the same theme, Mayor D. Lades of Eelangen, said that while the church should constantly remind believers of their political duties, the church itself must not become a political power. Nor, he added, should the church try to participate in government through parties or non-partisan groups. If it did so, he said, it would run the risk of being dragged into a whirlpool of political controversies.

Two other bits from Kirchentag: A theology professor from Bonn stressed that Christian anti-Semitism is a contradiction in itself and even the slightest appearance of it "would soil the Christian message." And Dr. Hans Hutter of Eichstaett, representing the German Catholic Central Committee, sent a message of greeting from West German Catholics.

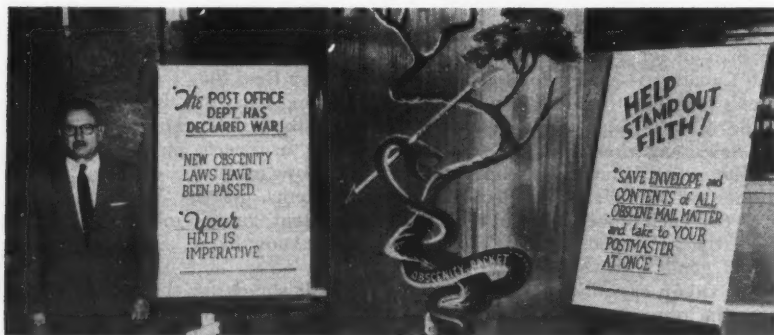
Germany would seem to be ahead of us in several ways!

**CHASM:** Ministers and laymen of The Methodist Church, while in accord on most matters of faith and beliefs, are far apart on some, particularly on the application of these beliefs. This "chasm" was disclosed in a spot survey made by Dr. David Lindstrom, sociologist at the University of Illinois. Most on both sides "completely accepted" the Fatherhood of God, the resurrection of Jesus, etc. About 85 per cent of the laymen believe that "Jesus' resurrection is our pledge of assurance of eternal life," but only 78 per cent of the ministers accept this belief completely. While 69 per cent of the ministers held total abstinence to be desirable, only 56 per cent of the laymen felt the same way about it.

More than 70 per cent of the ministers but less than half of the laymen reject the idea that overseas missionaries should confine themselves to "preaching the Gospel" and should leave medical and agricultural work to other than church agencies. At home, 59 per cent of the ministers but only 41 per cent of the laymen felt the church has a responsibility to encourage better farming and business methods to improve living standards.

Commented Dr. Lindstrom: "The laymen are evidently more convinced of the value of the sacraments than the clergy and yet more liberal in their application."

**GIVING:** A Theological Study Conference on Stewardship, sponsored by the National Council of Churches' Department of Stewardship and Benevolence, was told that members of poorer denominations are far ahead of those of wealthier communions in church giving. Richer parishioners, reported one speaker, lag in supporting their churches, while the comparatively poor



Postmaster William E. McElroy, Springfield, Ill., stands beside exhibit calling attention to Postmaster General Arthur E. Summerfield's crack-down on obscenity in mail. RNS

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**FATIMA:** Archbishop William O. Brady of St. Paul has chided Roman Catholics for believing prophecies supposedly made by a survivor of the apparitions at Fatima, Portugal, in 1917. He reported that various people had written to him to inquire with some indignation why certain threats of damnation attributed to Lucy, the third of the Fatima children, were not published widely and why priests do not preach about them. The archbishop replied: "We preach the Gospel. That is enough. We do not preach new messages from Portugal or from Mexico until we know that these are the messages of the Church. . . . Let us have less foolishness about Fatima." Referring to the Wisconsin community where a few years ago a woman claimed to have seen apparitions of the Virgin Mary, the Archbishop said: "The furor at Necedah died down when reason and authority began to protect religion from the absurd."

A bit of protection seemed in order at a convent chapel at Rollolini, south-east Sicily. The right hand of a picture of Christ was reported to be miraculously moving in a gesture of benediction.

**BEAM:** A six-page pamphlet describing the work of the Washington office of the National Council of Churches and listing the executive personnel of the council's various departments and agencies has been sent to all members of Congress and to principal government officials.

Fine!

But the covering letter, it seems to this reporter, was completely out of order. It was signed by Arthur S. Fleming, U.S. Secretary of Health, Education and Welfare, and chairman of the National Council's Committee on the Washington office. Secretary Fleming expressed the hope that the booklet will help public officials in "utilizing the liaison and information services made available by this office."

In any discussion about comparative notes and beams in the church-state picture, this one will have to go down on the record as an indisputable Protestant beam.

**IN BRIEF:** On October 4, Gladys Aylward ("The Small Woman") speaks at Moody Church, Chicago, then returns to East Coast for other speaking engagements. . . . The first high school to be established by the Russian Orthodox Church outside of Russia opened last month in New York City. . . . The NAE

points out that to be tax deductible, designated gifts to mission agencies cannot be marked for the support of a particular missionary.

A check for \$1,000 was donated by the International Convention of Christian Churches (Disciples of Christ) toward the relocation of the Brussels Protestant Pavilion as a permanent religious center. . . . Each member of Trinity Lutheran Church (Missouri Synod) at Fisher, Minn., gave an average of \$467 for the work of his church last year. . . . Billy Graham holds a Wheaton College crusade September 27-October 4. . . . Starting this month, a new magazine for organists and choir directors, *Music Ministry*, by the Methodist Publishing House.

## temperance

**WAY OUT:** The duPont company has had quite a lot of success in straightening out "problem drinkers," getting them back into production on the job. Dr. C. Anthony D'Alonzo, assistant medical director, has written a book about it (*The Drinking Problem and Its Control*, Gulf Publishing Company, Houston, Texas).

U. S. News and World Report gave five pages to excerpts from the book (in an issue that, by the way, had only one whisky ad). The section they picked up about religion is highly interesting, in this day when everybody's jumping on religion for being ag'in drinking in a moralistic pollyanna kind of way, and being too impotent to do anything about it.

Says Dr. D'Alonzo: "The awakening or reawakening to the power of God is often explosive at a particular point in the life of many alcoholics. Religion, in or out of AA, has unquestionably saved more drunks, lush drinkers, excessive drinkers and borderline cases than any other factor."

**DISEASE?** How well qualified the Bureau of the Budget is to attempt a categorization that a lot of people presumably closer to the problem have stumbled over, we don't know. We do know that, in opposing enactment of legislation designed to set up special Federal studies of alcoholism, Assistant Budget Director Phillip S. Hughes advised the House Committee on Interstate and Foreign Commerce that "alcoholism is not considered a disease entity itself." He argued that studies into its causes, prevention and cure should be conducted by mental health agencies. Rather than being a disease, said Mr. Hughes, alcoholism is a "symptom of complex, underlying disturbances."

Sounds reasonable—even from a budget man.



# Editorially Speaking...

## AMERICA—LAND OF FREE CHOICE

I AM proud that I was born an American, glad that my parents were native born; glad, too, that my line runs back to the first year of William Penn in Philadelphia, and again to even earlier times in both New England and Virginia. But equally proud I am that my blood is mingled with that of refugees from the German civil wars that just preceded our strife between the States.

This is the land of choice—the Pilgrims' choice and the choice of the Dutch. This is the land of choice. Catholics, Protestants and Jews have made the choice. And all the races and conditions of men have sent their adventuring sons and daughters to find these shores and to love with prideful devotion the land and liberty of this continent.

One Sunday afternoon in a little village of the Black Forest not far from the falls of the Rhine, I visited a graveyard, the stones of which reach back to the wars of Swiss independence, the Thirty Years War, and even beyond the Black Plague. On those stones, and later in the records of the town, I read again and again the name of a family that is blooded with mine. Two hundred years before Columbus started on his journey, that name had its place in the affairs of the community. From that village, and from others like it in all the countries of Europe, men rose to shake off political bondage and social oppression. They found their way to distant sea ports, they embarked upon frail vessels and began an uncertain journey to an unknown new world. Their children have helped to make America great.

Citizenship, whether inherited or achieved, is no less a responsibility than it is a privilege. Always freedom has a price and never can it be enjoyed worthily without the acceptance of responsibility and obligation. On any other basis, liberty becomes just another word for license.

## "THE NUN'S STORY"

"THE Nun's Story" is, by practically every test that I would apply, the picture of the year. It is reverent, authentic, just about perfectly cast, and superlatively played by Audrey Hepburn as Sister Luke, Peter Finch as Dr. Fortunati, Dame Edith Evans as the Mother Superior, and Dean Jagger as the father of Sister Luke.

This picture could not have been made without the consent of the Roman Catholic Church. The convent interiors taken in Rome, the advancement of

Sister Luke step by step at the altars of and before the authorities of the Church to her final, ultimate high calling with the ring of her symbolic marriage to Christ on her finger, are profoundly moving, if, to many Protestants, frequently altogether unacceptable.

What are the conclusions of this Protestant aside from his tribute to the picture itself and the achievement of the principals who produced and acted it?

First, by no stretch of the imagination will it make Catholics out of Protestants. Second, often and even in its tenderest moments, it violates those ethical standards generally accepted by all Christians. As, for instance, when a Mother Superior advises Sister Luke to practice dishonesty in pursuit of humility. However, it should be noted here that later this deceit was rebuked. Third, there is an almost interfaith quality in the picture in view of the fact that actually Congolese and colonial hospitals were used for film scenes, as well as the Stanleyville railway station. The most dangerous and frightening location of all was at Yalisombo, a leper colony 40 miles up the Congo River from Stanleyville. This colony is under the supervision of Dr. Stanley Browne, a Baptist medical missionary who established the colony 22 years ago. Fourth, Sister Luke's withdrawal, her repudiation of her life vow, is one of the most sustained and convincing artistic triumphs of pictures.

It is difficult for this viewer not to conclude that any young woman of the character and courage, the intelligence and faith of the nun, Luke, would come to this nun's decision. This for me is the ultimate, inescapable conclusion.

## PREMIER KHRUSHCHEV'S VISIT TO THE U.S.

SINCE this editorial is written preceding the visit of Mr. Khrushchev, it cannot anticipate the event itself. With many of my associates at CHRISTIAN HERALD and in the All-American Conference to Combat Communism, I opposed the invitation as untimely, dangerous both to the security of the visitor and the unity of the Allies and therefore to the hope of progress toward world peace. As I write now, nothing said or written since the announcement made by the President of the U.S. has caused me to change. But if Nikita Khrushchev does come to the United States, let us hope and pray that there shall be neither fulsome receptions nor regrettable incidents.

*Daniel A. Poling*  
EDITOR OF CHRISTIAN HERALD



# Why Protestants Become Catholics

By RUSSELL O. BERG

**E**VERY YEAR substantial numbers of American Protestants become Catholics. True, the traffic is not one way; substantial numbers of Catholics also become Protestants. But no matter how the balance is struck, we are losing too many members to Catholicism. Why?

Wondering about this, I read some 100 spiritual autobiographies in which one-time Protestants tell why they became Roman Catholics. After eliminating the stories which for one reason or another could not be used—some were more mystical than factual, some were by Jews—there were 77 left. Of these, 57 were born in the United States. All can be considered former Protestants, though they ranged from those who had been Protestant clergymen to those who had merely attended Sunday school or church.

From what denominations did the converts come? Although many had "sampled" several churches, their basic Protestant backgrounds were as follows:

Episcopal .....	30	Lutheran .....	4	Disciples of Christ .....	2
Methodist .....	13	Baptist .....	4	Others .....	5
Presbyterian .....	6	Congregational .....	3	"Protestant" .....	10

Anyone familiar with the Episcopal or Anglican Church will understand why so many converts—almost half of the total—came from it. It is the "bridge" church between Protestantism and Catholicism. Episcopal beliefs range from near-Unitarian (Continued on page 46)







By ANNE WEST

ILLUSTRATION BY DAVID STONE

THE boy was waiting in the *Advertiser* office when we came back from the cemetery. Miss Addie must have glimpsed him the same moment I did; her ink-stained fingers tightened around the wheel of her 1947 coupe, as she parked between the office and my drug store next door, and a grunt formed low in her throat.

"It's Lanny Ruskin!" I breathed in astonishment. "How'd he get here this soon?"

"He's run, Frank," she said to me tightly. "Through the fields and across town."

"But why—what would—?"

I hushed. He had seen us through the window and had rocketed out of his chair. Sight of Miss Addie, even through plate glass, brought any number of Wedgeville citizens to attention; the boy was no exception. But he seemed tottery with fright, now that he was standing.

"Poor kid," I began.

Miss Addie shot me a glance. "That'll do him no good."

I looked at her. A gaunt woman in her early seventies, with a head of white hair that just missed being dirty gray. Eyes you could read anything you wanted into—if you looked long enough.

What those eyes missed in Wedgeville wasn't worth seeing. For 47 years Miss Addie Spencer had run the weekly *Advertiser* almost single-handedly—as editor, publisher,

(Continued on page 71)

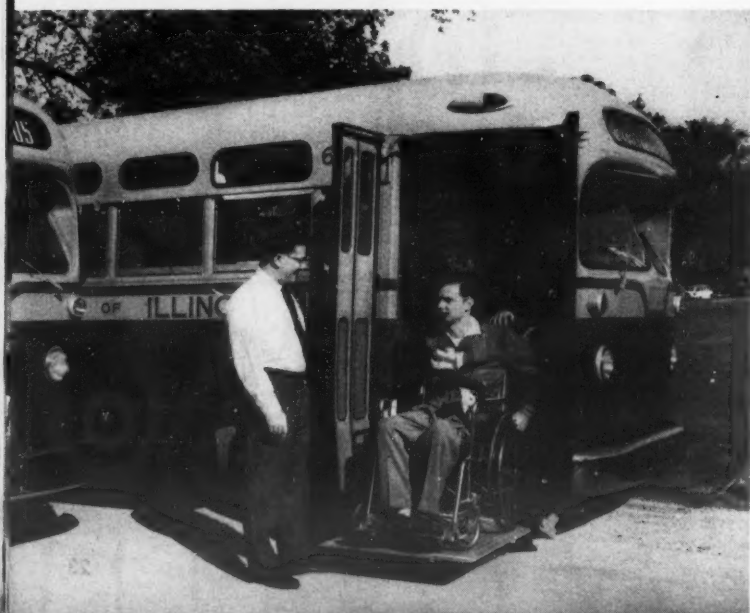
# Talk Me Into a Man, Miss Addie

*Wheelchair students chat in Illinois U. lounge. L. to r.: Bonnie McManus, Chicago; Doris Sutton, Beaverville, Ill.; Alice M. Smith, St. Louis.*



## **They're Making Taxpayers of Themselves**

*Maj. Gen. Melvin J. Maas presents award to Prof. Timothy J. Nugent. Illinois U. president David D. Henry looks on.*



*Tom Jones, Carbondale, Ill., announces news and sports on TV; plays wheelchair basketball, football.*

*Kenneth E. Wallis, Centralia, Ill., leaves specially equipped bus, watched by Prof. Nugent, head of Center.*



By DONALD E. BROWN

**W**HHEELS are rolling across the campus of the University of Illinois. They are not the wheels of sleek convertibles or low-slung hot rods but of polished steel wheel chairs.

In the wheel chairs are young people with major physical handicaps. Some have been maimed in war; others have lost limbs in accidents; but the majority have been partially paralyzed by polio or other crippling diseases. Many will never walk again.

Once they might have been condemned to a bleak life of hopeless invalidism or to the pride-searing experience of holding out a handful of pencils and a tin cup. Here there is no cup held out for alms or sympathy. Instead, there is a fierce pride in and growing sense of independence.

These young people who might have been helpless and useless in a competitive society are preparing for a wide variety of satisfying and constructive careers. Believe it or not, they *want* to be taxpayers!

Those who have studied the Illinois program believe it has, in addition, important implications in the struggle between communism and democracy. One such person is

Major General Melvin J. Maas, chairman of President Eisenhower's committee on employment of the physically handicapped. Maas visited the University of Illinois campus to present the committee's Public Personnel Award to Professor Timothy J. Nugent for his leadership in developing the University's Student Rehabilitation Center.

Maas said he has talked to many persons from the continents of Asia and Africa and they have been remarkably impressed by this intelligent humanitarian program to aid the physically handicapped. They told Maas this program has revealed to them the nature of the falsehoods about the United States that have been spread by the Communists. They said, "This shows that you aren't the money-grabbing materialistic mercenaries we have been told you are."

The general expressed his personal belief in these words: "What we're doing for the handicapped has more effect than all our propaganda put together. To get across the idea that democracy allows everyone his human dignity is the problem we are facing in trying to combat communism."

As a military man, General Maas emphasized it is imperative that the United States (Continued on next page)

*Undaunted, they face life in a wheelchair.*

*But, with special equipment, they seem to be able to do almost anything more fortunate folks can do*



Square dancing by paraplegics. L. to r.: Bruce Aldendifer, Waukegan, Ill.; Marvin Berron, St. Marys, Ohio. In back: Mae Turxell, Pana, Ill.; James Lee, Edwight, W. Va. It's good fun!



GIL RISWOLD

## The Man Who Came to Breakfast

By EWART A. AUTRY

**M**Y brother and I watched Father set a steel trap in our corn crib. "Somebody has been stealing our corn by the bushels," he said. "Been climbing up on the side of the crib and reaching through that hole. I could get the sheriff to come down and watch for him, but it might cause a shooting and someone could be killed. This trap will be better. I'll chain it to the logs so he can't pull it through the hole if he sticks his hand into it, and he'll have to be holding to the side of the crib with the other hand. So, if the thief comes and gets into the trap he'll be here until I let him out."

"Who do you suppose is stealing the corn?" I asked.

"I don't know," he said thoughtfully. "It must be somebody from far off. I don't believe we have any neighbors who would steal."

A few mornings later my brother and I were awakened at five o'clock by the coffee mill grinding the breakfast coffee. The sound was our daily alarm clock, and the hour was always the same. So were the footsteps of Father entering the room. "Time to roll out, boys," he said. "I'm on my way to feed the stock."

Since we had not yet reached the barn-going age, that call usually meant that we would have a few minutes of dozing before we heard him returning. Mother, being busy with breakfast, rarely noticed those stolen moments.

But they were not to be ours that

morning. We had scarcely dozed when Father's footsteps came hurrying along in the pre-dawn darkness outside our window. We heard Mother's exclamation of surprise as he entered the kitchen. It was unusual for him to be back from the barn so soon. There was rapid fire conversation between them. Though we could not understand a word, we knew something unusual was going on at our house that morning. Quickly we rolled out of bed.

We were scarcely into our clothes before Father's footsteps went hurrying back toward the barn. Then Mother came into our room. "Boys," she said, "listen to me. Listen carefully. Mr. Sharp will eat breakfast with us this morning. Be certain not to ask him any questions, and don't ever tell anyone that he was here."

**W**HY is he here for breakfast, and why can't we ask him any questions?" I asked.

"There's no time to tell you now," she replied. "Your father will tell you later. Just do as I've said."

Since Mr. Sharp lived only a mile away we knew him well. In fact, we walked to school with his children almost every school day. Why should he be at our house for breakfast? Why couldn't he have eaten at home? What was so important that he had to come to see us at that hour of the morning?

We were washing up for breakfast  
(Continued on page 54)

maintain military strength. But, beyond that, he said, "To win peace we must win people, and so we must appeal to all people everywhere to show how democracy produces people concerned with others."

There is no person on the Illinois campus who better typifies that concern for others than Timothy J. Nugent, who developed the Illinois program from a mere dream to the most ambitious program in the nation.

The rehabilitation program began at the close of World War II. A young veteran himself, Nugent thought something should be done for veterans who had been maimed while fighting for their country. He did not think it was enough to give them hospital care or pensions. To his mind, the important thing for the veteran and for society was to help the veteran get the best education of which he was mentally capable, to rehabilitate the total man and to make him a self-respecting, productive member of society.

The program got underway on a very limited scale as a function of the Student Health Services of the University of Illinois. The site was the University's branch at Galesburg, formerly the Mayo Army General Hospital. Facilities there were ideally constructed to accommodate individuals in wheel chairs or with other severe physical handicaps. During the 1947-48 school year, before the formal opening of the rehabilitation program, only one wheel chair veteran was motivated to begin his schooling. By the fall of 1948 when the rehabilitation program was formally begun, there were 13 students on hand to give it a trial. The "Lucky Thirteen," all of whom were war veterans, consisted of eight students confined to wheel chairs and five who were semi-ambulatory.

From that beginning today's ambitious program has grown. During the past school year there were 151 students enrolled, and they came from 26 states, including Hawaii. Furthermore, there is now a long waiting list of hundreds of young people who have heard of the remarkable rehabilitation program and who are eager to enter, if and when their applications are accepted and facilities are available. This ten-year period of growth has been an era of many obstacles.

Less than two years after the program was launched at the University's undergraduate division at Galesburg, it was announced that this branch was being closed. The Galesburg branch, housed in the Army hospital facilities, had been opened as a temporary measure to meet the educational needs of the huge influx of veterans and other young men and women seeking an education

(Continued on page 61)

By FREDERIC SONDERN, Jr.

# What you should know about drug addiction

## PART II

**L**INKED with the physiology of the narcotics addict is an equally insidious psychological and sociological sequence of events. Once seriously addicted, the average drug taker begins to feel himself a pariah and to cling to people of his own kind and inclinations. He usually eventually clashes with the police and goes to jail or a penitentiary. Here he is generally given the "cold turkey treatment"—an immediate and complete removal from all narcotics—which most of our institutions use, and is temporarily "cured." Actually, he is not cured at all. The basic causes of his addiction are still with him, and on his release, he will almost invariably go right back to his former associates and environment and start the habit all over again.

The finding of effective, permanent cures for narcotic addiction has been plaguing the American medical profession for many years. The first big, radical attempt to grapple with the drug takers—the so-called "clinic plan"—was undertaken by New York City in 1919. The basic idea was legally to give the addict, at very low cost or even free of charge, enough heroin or other drug to keep him happy and out of trouble until doctors and social workers could investigate and try to remove the causes of his addiction. The idea seemed sensible enough at the time. About 30 other cities across the nation followed New York's example almost immediately.

By 1925 every one of these clinics

had been closed. The findings were very clear. As soon as a clinic began cutting down an addict's daily dosage the huge majority immediately began buying on the black market again to supplement the diminishing clinic handout. The drug underworld prospered hugely.

It proved necessary to give the advanced drug taker narcotics to take home with him for self-administration since neither the doctors nor the addicts had time for three or four visits a day. This led to all sorts of new skulduggery. Many, by pretending acute affliction, obtained more of their drug than they needed and sold the excess to other addicts and peddlers. The underworld built up a thriving business in forged registration cards and prescriptions. With the volume of the clinics' activity, it would have taken a large special police force which did nothing else, to find and prosecute the legion of offenders.

Other, more basic effects followed. The clinic plan and its acceptance as a system tended to break down, particularly among youngsters, the constraining idea that drug addiction was morally wrong and physically damaging. Large scale teen-age addiction appeared for the first time, and in New York the crime rate rose sharply.

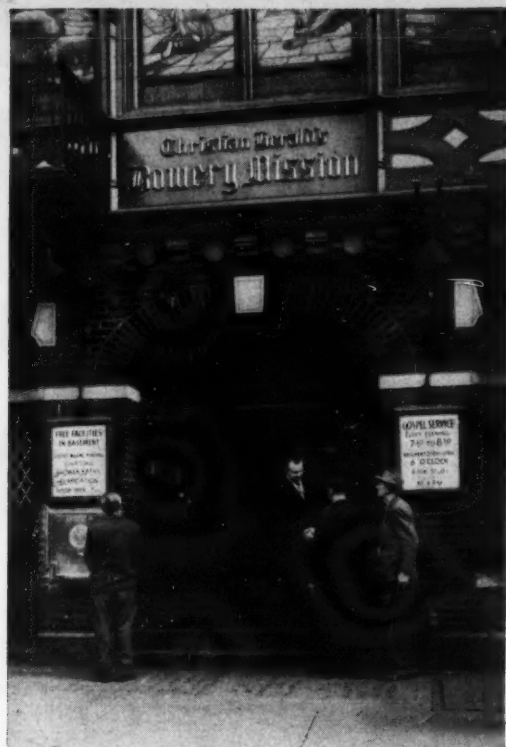
Furthermore, as physicians over the country compared notes, it became apparent that the number of addicts be-

*(Continued on page 45)*



# 'BISHOP' OF THE BOWERY

**HOLIDAYS:** George sacrificed family pleasure to pre-  
side at the big Thanksgiving and Christmas dinners.



**DOOR:** Bolton had a handshake for any vagrant, an invitation to come in and be helped—for any need.

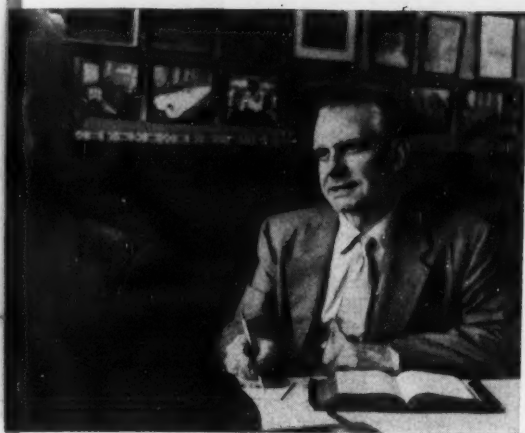
**BY 9 O'CLOCK** on the morning of August 1, the chapel of Bowery Mission was beginning to fill. On the sidewalk in front of the five-story building, silent knots of shabbily-dressed men watched cars and taxis draw up and other silent men and women get out and walk into the chapel. One of the bystanders said huskily as a visitor slipped by, "He was a good man."

The Bowery knew what had happened three days ago. Up the street at Sammy's Bowery Follies they knew it. Down the street where the "El" once cast its dark shadows, they knew it. Yesterday and last night the men of the Bowery had filed hesitantly into the chapel to make their own farewells. He lay at rest before the altar—here where he had knelt with so many of them and with so many others who were now far from the

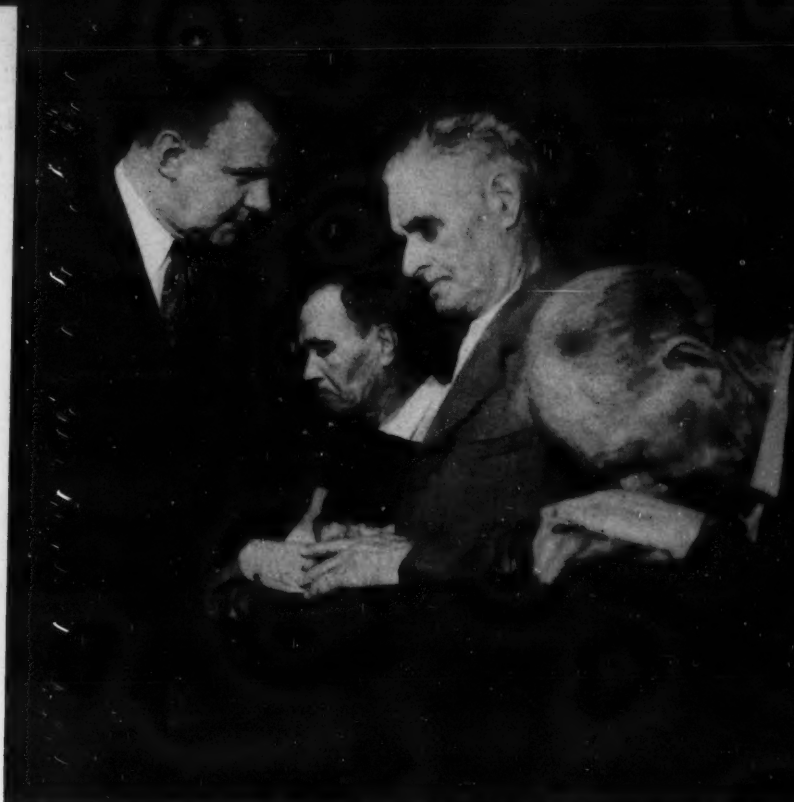
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**KITCHEN:** George made sure that every plate had enough turkey white meat, plenty of stuffing and cranberry sauce.

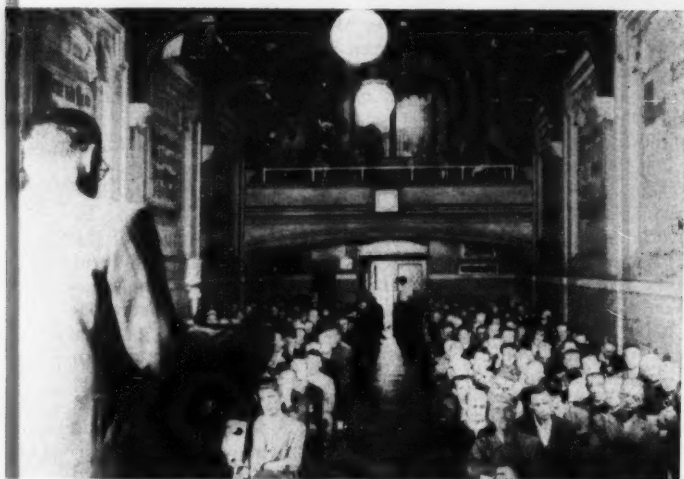




**OFFICE:** George took a personal interest in every stranger; counseled for mind and body.



**DECISIONS:** Thousands came to the rail at Pastor Bolton's invitation, and accepted Jesus Christ as their personal Saviour.



**CHAPEL:** As long as he had his voice, George preached. His theme: "You've tried the rest, now try the Best."



**OUTREACH:** George was heard on the air waves. Here he is with Ben Grauer.



**UPTOWN HOUSE:** Dr. Poling, Kathryn Martin, Bolton, Carroll Wright, at dedication of haven.

**GALLERY:** George looks at photographs in his office—of Bowery Mission benefactors, Mission "graduates," their families, others.



# Don't ask me— I'm too Willing!

I'M reaching the breaking point in doing unto others as I would have them do unto me! I'd have them be very kind and thoughtful of me, so I am of them. And what do they do? They take advantage of my willing nature.

I once knew an old man who was that way about charity. He gave to everyone and everything. The more he gave, the more he was asked. The more requests for money he received, the more checks he sent out. Finally there was nothing more to give, not even to the grocer for bread. When the welfare authorities asked him what had become of his savings, he could only say that he couldn't turn down a worthy cause. But there were so many of them that he became one himself.

I'm that way about lending a helping hand, and everyone who knows me, knows it. I do for others and do willingly, figuring that's the way God has given me to serve. But there comes a point every now and again, like today, when I stop to think. When I total what I've done for others—what I have lent them and saved them—then selfishly record what they have done for me, I can't help feeling something's wrong.

Take this week, for instance. Party A called Monday morning. Was I going shopping? Would I get something for her? I wasn't going that day, but because she asked, I changed my plans. I went, got and drove two miles out of my way to deliver. The grocery store delivers too, but she hates to ask them for just one or two items.

Then party B, who for some unexplained reason, not financial, does not have a washing machine, called to see

if she could bring over a few things to wash out in my machine. There is a launderette near by, but she hates to pay to have these few things done. Over she comes (it averages once every two weeks). She brings neither soap nor bleach, yet she wants both. Then she leaves me with the washing while she goes somewhere else.

Then party C was going away for a few days. Would I feed the cat, take in the mail, and water her African violets? I would and did.

Party A again. She had started painting the bathroom too late in the afternoon and it wouldn't be finished before the children got home from school if I didn't help her. Would I? I did.

Party D needs a baby sitter—me.

Our food freezer is full of everyone else's steaks. Our magazines are never at home. Our luggage has traveled more than we have ever dreamed of doing and our camera, phonograph records and lawn sweeper are always somewhere else. So it goes. You wouldn't believe it was possible—not even my own husband does.

Besides the personal requests, "Lydia will do it" is the slogan of every club, organization and church group I have ever heard of that can't get volunteers with the first phone call. I'm second.

AND it isn't as if I have my hands free to do nothing else. I have my own schedule to meet with the usual amount of housework, cooking, mending and washing dishes that everyone else has. Also I have a large lawn to take care of, I grow flowers (my friends decorate their homes with them all

(Continued on page 79)

Bowery, his arm across their shoulders in a sincere gesture of brotherhood. They came in, passed by the flower-banked casket, and then went out.

That Saturday morning, Dr. Poling, assisted by the Rev. Louis F. Hutchins, family pastor, conducted the service. It was a sad occasion, for funerals are always sad. But here there was a victorious note too. "We know where we can find him!" said Dr. Poling, and there was an almost-booming confidence in his voice.

Yes, we knew. For we had known George L. Bolton.

For 17 years pastor and director of CHRISTIAN HERALD's Bowery Mission, he had died of a heart attack on July 29. Himself a dramatic product of the old Jerry McAuley Cremorne Mission in 1927, he served his spiritual apprenticeship there and in City Mission, Schenectady, N.Y., returning to Cremorne as superintendent. In 1942, Dr. Daniel A. Poling invited him to take over the leadership of Bowery Mission, operated by CHRISTIAN HERALD since 1895.

"Soup and salvation"—with all the ramifications of both—was the works-and-faith formula of Mr. Bolton, who ministered to countless thousands in what was one of the shabbiest sections of lower Manhattan. Here, despairing men from all over the United States were strangely drawn together by the gravity of defeat. Here, sooner or later, most of them heard George Bolton. "Bishop of the Bowery," tell them, "You've tried the rest, now try the Best."

A native of Bolton, England, he joined the Fifty-third Battalion of the King's Liverpool Regiment in World War I. Following the war, he emigrated to Windsor, Ontario, later becoming a citizen of the U.S. A gambler by profession, sudden reverses led him from one city to another. The night he wound up broke, cold, friendless in New York, he wandered into Cremorne Mission, finding a new life that eventually reunited him with his wife and daughters. The Gospel he preached on the Bowery spilled out of his own soul; he knew what he was talking about—he had been there.

During his Bowery ministry he pioneered in rehabilitation by establishing CHRISTIAN HERALD's Uptown House, a "halfway" center for men who needed something more encouraging than the Bowery, something less demanding than the wide step back to their own communities. From here, scores of men have "graduated" to their families.

For two terms George Bolton served as president of the International Union of Gospel Missions. During his administration, a college course on rescue

(Continued on page 75)



By BILL G. COX

## PAROLED - TO THE CHURCH



Judge Jerome M. Kolander  
presides at a hearing of  
an alleged delinquent.

**A** SHOCK wave spread through Amarillo, Texas, when teen-age vandals set off a home-made bomb in a crowded downtown theater, injuring four youngsters.

When one of the "bombers" later was identified as the 14-year-old son of a prominent physician and his name published in a big, page-one story by the local newspaper, the shock deepened.

But just as incredible as the vandalism itself is the surprising rehabilitation of this young "rebel," a change that occurred not only in his own life but in that of his parents as well—and which first of all had to occur in public sentiment. Delinquency-plagued cities ought to know about Amarillo, one town which is making a remarkable record at straightening out derailed teen-agers and keeping them straight.

In spite of a continued population boom of some 12,000 newcomers a years, Amarillo—metropolis of 142,000—had a whopping 33½ per cent *decrease* in juvenile delinquency in 1958. Compare this with the recent F.B.I. statement that juvenile arrests on a national scale *increased* by 6.5 per cent last year over 1957.

(Continued on next page)

*Who else could help him straighten out these youngsters  
but the Man who loved children, reasoned this wise judge*

# LINES OF A LAYMAN

## OUR GREAT ADVENTURE

By J. C. PENNEY



A friend of mine was packing a bag to attend a Christian layman's retreat. His young son heard him say that he was making a "retreat" that week end. Knowing best the language of war, the son remarked, "Retreat, Dad? Who is after you?"

There is more wisdom in the boy's words than is revealed at first glance. It is not only "who" but "what" is after modern man. Our society is extremely complex and very materialistic. In this setting, man struggles to calm his nerves and to develop his spiritual capacities. Nothing can aid him more than to get away from his usual environment to some place where he can think, pray and be silent in the Presence of God.

The idea of a retreat is nothing new. Jesus used it and saw clearly the temptation which faced Him early in His ministry. George Fox in the first page of his *Journal* says, "I walked abroad in solitary places many days and often took my Bible and sat in hollow trees and lonesome places till night came on." It was in one of these retreats that he made his great discovery: "There is One, even Jesus Christ, who can speak to thy condition."

Today there is even greater need through occasional retreats "to let the Spirit of God find its peculiar incarnations in our century—that is our great adventure."

How was Amarillo able to do it?

The answer, according to the city's clergymen, civic leaders, law enforcement and juvenile authorities, is the revolutionary court procedures instigated by an affable young Lutheran who is judge of the Potter County Court of Domestic Relations, 37-year-old Jerome Martin "Jerry" Kolander, a former Minnesotan who looks like television star Garry Moore.

Kolander, supported by a citizens' committee which made an extensive study when Amarillo's juvenile delinquency rate was soaring, believed new ideas were needed.

This was his plan: Special emphasis would be placed upon the importance of religion in young lives. The court would stress parental accountability and exemplary conduct. Juvenile misdeeds would be exposed fully in the press, radio and television.

To make these ideas work Kolander knew he would need the complete backing of the community—its churches, schools, civic organizations, news media and most important of all, parents themselves.

He approached the Amarillo Ministerial Alliance with a proposal that, if not handled diplomatically and realistically, could easily have backfired. Without violating the American tradition of separation of state and church,

Kolander wished to adopt a court procedure that would bring the young offenders and their families into closer contact with the city's churches.

He outlined an honor system plan, whereby juveniles, instead of facing formal delinquency charges, could be handled under a voluntary probation system which would prevent the stigma of a criminal record in later life.

**R**EGULAR church and Sunday-school attendance would be one of the provisions of this experiment; however, it would be included as a stipulation only if the parents and the youngster in each case agreed to it. But the "required" church attendance would be recommended strongly in all cases referred to the court.

After careful consideration the Ministerial Alliance unanimously approved the idea. Lawyers with whom the judge conferred saw no violation of the right of religious freedom. One outspoken advocate of separation of church and state, the Rev. Glen Norman, pastor of Trinity Baptist Church, said in endorsing the judge's recommendation: "This is a co-operative thing between churches and the civil government."

Under the new system, ministers would be "probation officers." Once the juvenile and his parents agreed to the church provision of the probation-

ary terms, the offender would be referred to a minister of his denomination; if there were no church affiliation or preference, the court would select a pastor. Then the chosen minister would be asked to contact the juvenile and family, seek a close relationship and make regular reports to the court.

Explaining his new approach, Judge Kolander says, "One of the greatest needs of the adolescent youngster is to be an accepted member of a group, to feel that he is like others of his own age in his neighborhood and community. The lack of this feeling of belonging is often a major contributing cause in delinquent behavior. The child will never feel he belongs to the church group unless the minister and congregation really want him among them and are able to convey this feeling to him. It is not easy, for such youngsters are suspicious of kindness and doubting of sincerity—but it can be done if the will is really there."

Some young people, Kolander says, find this sense of belonging in state reform schools, where, through unlawful outlets, they at last have gained acceptance and recognition. The judge, when he decided on the voluntary probation program, was familiar with the negative results obtained by confinement of delinquents to these schools. He calls them "prep schools for a life of crime."

The ministers pitched in enthusiastically to make the judge's plan work. A typical reaction was that of Dr. Robert M. Skinner, pastor of the First Presbyterian Church and president of the Ministerial Alliance when Kolander introduced his suggested church-court alliance.

"You can't send a policeman around to make a youngster go to Sunday school," Dr. Skinner says. "But the court, together with efforts of the church, should make an impact. It impresses the young person, his family and his associates to see that the court looks upon the church as vitally important. Kids sometimes get the idea that the cops and judges are tough, and that churches are sissies. Then they hear these tough cops and judge tell them they'd better go to church. The moral pressure by the court gives the church an advantage it otherwise wouldn't have. The church can't help if it doesn't have contact with the youngster in trouble, and this program gives the church that contact."

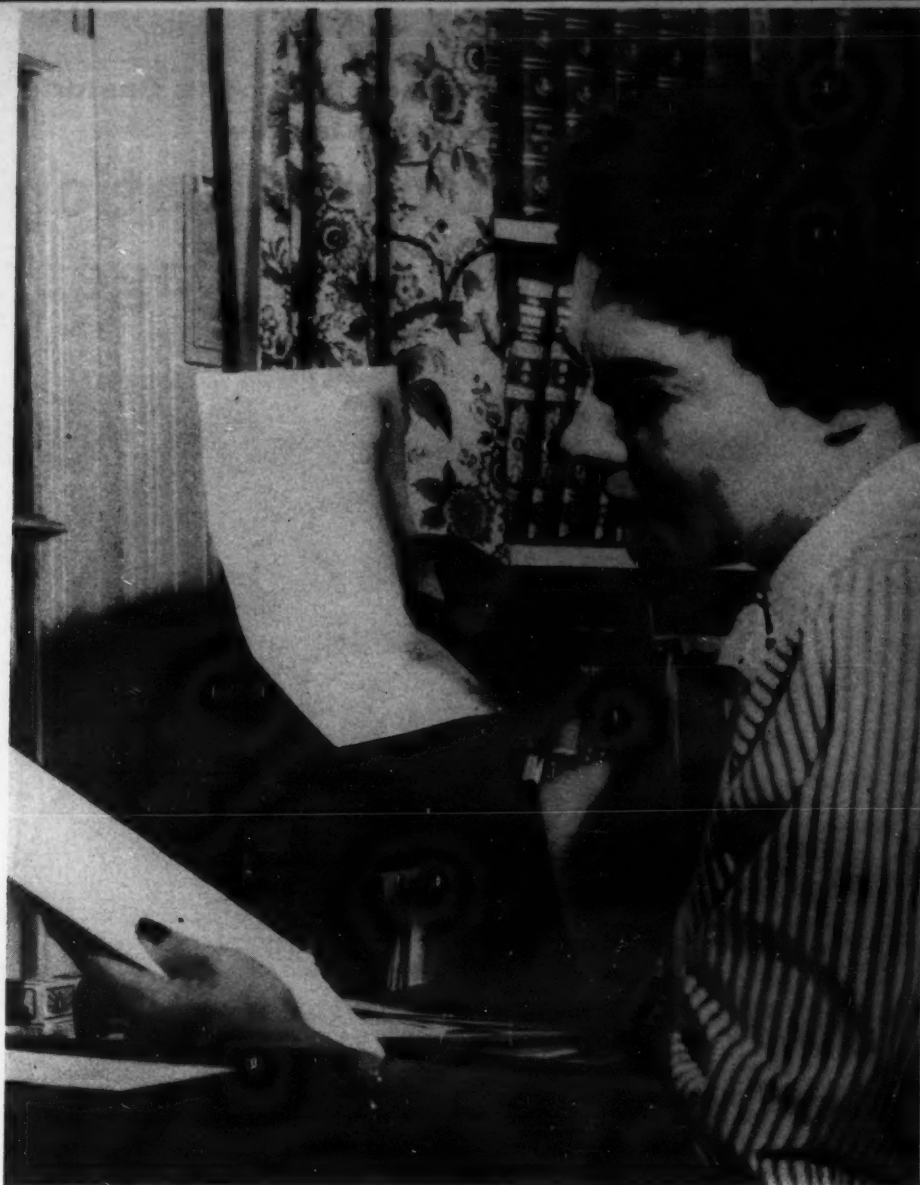
On the other hand, Rev. J. Weldon Butler, pastor of the St. Paul Methodist Church, at first was frankly apprehensive about entering a case as a representative of the juvenile court.

"I didn't know what the attitude of people would be when they found their problem had been turned over to me by the court," he said. "People fre-

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# WILL YOU OR WON'T YOU?

By  
**CATHERINE  
MARSHALL**  
*Woman's Editor*



Charles Raptie

"**W**HY is God so hard to find?" a man asked me the other day. "I would like to believe that Christ's message was simple and easy to understand, but somehow—for all my trying—I can't get through to Him. Is there some secret or something I don't know?"

The Apostle Paul's answer would be "Yes, there is a secret—" in Colossians he calls it "An open secret." And Jesus was stressing the same truth when He compared the Kingdom to "a treasure hid in a field." Certainly a secret worth knowing is hidden treasure.

These secrets of the Kingdom mostly relate to the "hows" of Christianity. We are told that we must walk by faith, but *how* do we get faith? We know that when we turn some matter over to the Lord, worrying about it is a sure sign of lack of trust. Yet worry buzzes like a fly at our consciousness. We must not harbor resentments; but we find the resentments sticking like molasses. We know that grieving for those who are rejoicing in the Lord's presence dishonors Christ and them. But we can't turn off grief like a faucet. So how can we start living again?

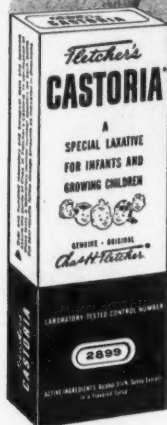
The greatest single secret that I've learned is applicable to these situations as well as to many another. It was

*(Continued on next page)*



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taught to me by the Philadelphia Quaker, Hannah Whitall Smith, who shared it in her book, *The Christian's Secret of a Happy Life*. Hannah Smith in turn learned the secret from a Frenchman, Francois Fenelon, who lived and wrote in the seventeenth century. Where Fenelon and others learned the secret, I do not know. But this I do know . . . it's a dynamic principle that really works, and that needs to be shared in our time.

Let's apply it first to the way one becomes a Christian. A 16-year-old girl posed the question succinctly: "How can one be sure he is a Christian? If a person has asked Christ with sincerity to come into his heart, but still doesn't feel any different, how can that person be sure of being saved?"

Here the key to the difficulty is the word "feel"—"doesn't feel any different." Feelings are at the bottom of all Christian difficulties. Our emotions are often painful, and at best we have imperfect control over them. This should not surprise us, for psychology and psychiatry reveal that those emotions rise up out of the subterranean depths of the subconscious, even out of the emotional set of ancestors long dead, even out of race-consciousness. Yet it's our persistent human tendency to scrutinize our emotions and gauge the reality of our relationship with God on whether the emotions are good or bad. "I don't feel any different," the 16-year-old wails.

So what is the remedy? The secret is that our emotions are not the real us. The governing power in the man—the rudder, the spring of all his actions—is the will. Before God he is responsible only for the set of that will, whether it is still under the control of self or whether he has handed his free will back to the God who gave it. Our Maker knows perfectly well that our emotions are unruly, and that He alone can handle them.

Since the girl who longs to be certain that she is a Christian had made a definite act of giving her will to God—even though she felt nothing at all—in God's eyes that was a definite transaction, done, finished for all time. As soon as she accepts the truth of this, God will handle her emotions. Eventually they will fall into line, for it is always true that the emotions will trail behind the will and the fact.

Does this sound too simple? Actually, it's the only principle that makes living the Christian life possible. It's good news, because it takes our dealings with God out of a bewildering vagueness onto the solid earth of the real and definable.

Now, let's consider the matter of resentments. Jesus Christ was devastating in what He had to say about un-

(Continued on page 39)

CHRISTIAN HERALD



## OUTSIDERS BECOME INSIDERS

"I'VE been a member longer than she has; how does she rate being elected president of the women's association?"

"Nobody ever appoints me to do any church work I like. They just ask me to help out in the kitchen or do mailings or telephoning. So I have to tell them 'no' again and again."

"This is such an unfriendly church. My husband and I wonder if we'll ever be really accepted."

Does this sound familiar? And have you been guilty of this kind of grumbling yourself? If so, it's time to pause and take stock of the situation, or of yourself, as the case may be. If you have been hiding your talents in the earth, you have no right to grumble.

Look back over the record of an individual who has been elected to a post of honor, and you will unquestionably find that she deserves it—for one chief virtue, if nothing else. She is probably one who has been "faithful over a few things," like the servant whose story is recorded in Matthew.

Being willing to do the small, menial,

(Continued on next page)

WOMAN'S PLACE IN THE CHURCH By JANE KIRK

# A Mighty Fortress

By BEATRICE PLUMB

Scripture Reading: Psalm 91

Hymn: "A Mighty Fortress Is Our God" or "What a Friend We Have in Jesus"

**Meditation:** What a victorious psalm! What a tonic for the worried, the anxious, the fearful! No wonder its title in the American Standard Version is "Security!"

That is a much-worked word today with social security, job security, old age security. But David's psalm tells of spiritual security—without which we can have no real freedom from fear.

There is nothing new about fear, except, perhaps, today's study of it. Since time was, fear and faith have been fighting it out! In October, we commemorate Columbus and Luther, two valiant souls who dared to face death rather than betray the Voice within.

But we also celebrate Hallowe'en, the oldest of our holidays, its source lost in the mists of antiquity. Ages before Christianity gave it the blessed name of Allhallows, it was a pagan festival of fear, at which, as part of its celebration, humans were thrown alive into sacrificial fires.

At first, the ill-fated victim was probably chosen by chance; he picked the marked cake or pebble out of a sack. Then, possibly, by weakness; at the signal to flee, he could not run as fast as the others.

But, centuries later, in the days of the druids, history records that the victims were criminals and prisoners of war, who were stuffed, alive, into a monstrous wicker effigy of a man, and thus burned to a crisp.

This pagan forerunner of our Hallowe'en came at summer's end, when the ancient Celt was beset by fears of the dark, winter storms, wild beasts, hunger, the unknown. But, above all, of the spirits of the evil dead which he believed would be loosed on the world that one petrifying night, to wreak their worst by spell, plague, destruction and death.

As we play with our make-believe witches, skeletons, goblins and ghosts, can we imagine what black fear gripped the ancient folk who thought them real? Were those cruel sacrificial fires supposed to appease, or burn out, the evil that lurked in the shadows? Were they the pagan's attempt to conquer fear? His bedeviled search for security?

How does the Christian conquer fear? Luther knew! The night before his trial, he was heard praying aloud, "O Thou, my God, stand by me. For Thou must do it alone . . . I would fain live out my days in quietness, without struggle and perplexity. But Thine is the cause, O Lord, and it is righteous and eternal. Therefore stand by me, Thou righteous and eternal God . . . For the name of Thy dear Son, Jesus Christ, who is my defense and shield, yea, my strong fortress."

Against him, at the Diet of Worms, were arrayed the Emperor, the six Electors, all the foreign princes and all the dignitaries of the church. But Luther had within him the courage that prayer brings.

"It is neither safe nor right to go against conscience," he told those who could burn him at the stake. "Here I take my stand. I can do no otherwise. So help me God."

God was his refuge, his strength and song—and his Mighty Fortress. His eternal security!

**Prayer:** Dear Lord, fortify us by Thy presence. May we learn to trust Thee and not be afraid. May we abide under the shadow of Thy wing. In Jesus' name. Amen.

**Note:** Members may be asked to read Psalm 91 every day, until the next meeting. Someone might read, or the group may repeat in unison, Grace Noll Crowell's beautiful poem, *A Prayer for Courage*.

perhaps unpleasant tasks cheerfully, efficiently and without fanfare usually leads to quickly widening friendships, greater fellowship within your church home, and so on to bigger assignments.

Let's face it! It's not easy to keep in mind the newcomer within the membership, even when you make a specific effort to do so. It's easier to keep on appointing the old standbys whose abilities you are sure of. Newcomers are an unknown quantity; you can't be sure they won't let you down at the crucial moment.

There was the case of Mrs. Peters, the new social chairman. She was delighted to give some work to Mrs. Newcomer who had for some time complained to her that "no one had asked her to do anything in the church." She found that Mrs. Newcomer didn't like to do just anything, but that floral arrangements were her specialty. So Mrs. Peters said she would need five floral arrangements for a forthcoming tea, and suggested that Mrs. Newcomer get some friends to help her in preparing them. Mrs. Newcomer quickly assured her that she would not need help; she could easily manage that many arrangements by herself.

The chairman, busily active in other arrangements for the tea, still took time the day before to check with Mrs. Newcomer and was assured that everything was coming along smoothly there. But the appointed hour arrived; the tables had been set; sandwiches and cakes arranged on plates; hot water was bubbling; and the chairman was still looking anxiously at her watch wondering what was keeping Mrs. Newcomer. As the first guests appeared on the threshold, Mrs. Newcomer followed them, daintily dressed for the tea and carrying two rather skimpy arrangements.

"I decided we didn't need any more flowers than that," she smiled sweetly to Mrs. Peters. Her tone was as decisive as if she were the chairman, speaking to a worker. "Nobody can actually see them over against the walls. Besides, I had to press my dress before I came. I didn't realize it would take so long."

What could the chairman say? There was nothing to do but make the best of it and determine never again to trust an important task to an inexperienced worker. No doubt she meant well enough. But she had not learned how to organize her work. She had no idea how much time it took to do a certain job; how far ahead she needed to plan, or the value of getting others to assist her. Not all newcomers are unreliable, of course.

Mrs. Charles T. Kennedy of Redlands, Calif., wrote of an interesting experience she had in making her way in a new church home to which she and



her husband had transferred their membership. Several periods of illness interrupted their attendance at Sunday services, so that when they returned, she said, they felt like "Mr. and Mrs. Invisible."

Just at this time a new minister came who sensed the needs of the members. At his suggestion names of all church women were drawn by lot to form eight circles. Meetings were to be in the homes. At the first meeting of Mrs. Kennedy's circle, officers and committee chairmen were selected, but no one wanted to be birthday-box chairman. So Mrs. Kennedy promptly offered her

services, eager to show her willingness to take part in any way that would be helpful.

She might have made it just a routine method of collecting funds for the treasury from the members—providing a box into which they could drop a coin for every year of their age on the day of the meeting nearest their birthdays. But Mrs. Kennedy saw this as something more than a job nobody else wanted. She would make it an opportunity to get better acquainted with the members of her circle and to help others to do so, too.

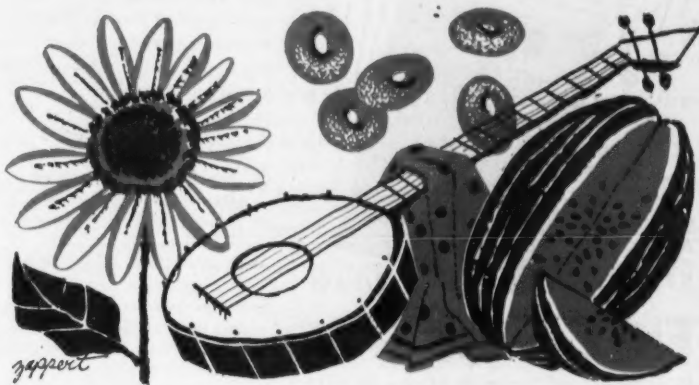
First she circulated a paper on which

each woman wrote down her name and birthday. She prepared an attractively decorated birthday box, slotted to receive the coins, and then turned the giving of the coins into a little ceremony. She prepared a greeting in verse for each birthday member to be read aloud at the meeting. These were written in the "Guess Who?" style, leaving the name to the end, so that people could guess the name as the verse was being read.

A talent Mrs. Kennedy had for writing simple rhymes, for which she had never found much use, was now dedicated. (Continued on next page)

## Plantation Night

SOCIAL OF THE MONTH



**S**PECIAL fun night for the Couples Club and their families can be built around a Southern plantation theme. Make it a costume party, if you like, and ask everyone to come as a Southern character. The necessities for such get-ups are readily available, including blackface makeup, bandanna handkerchiefs, derbies, checkered shirts, dungees, etc. There should be a smattering of Southern colonels, Simon Legrees, Topsyies and Evas, Scarlet O'Haras, and Gaylord Ravenals among the crowd, as well as minstrel show personnel. Offer a prize for the most accurately portrayed book character.

Simple decorations can create plenty of atmosphere. Make large sunflower paper cut-outs, and fasten around the walls of the hall, with paper stems and leaves reaching to the floor. A few green vines interspersed here and there will add to the effect. Big crepe-paper sunflowers can be used to decorate the tables, too, or as place cards. If everybody is not to be in costume, you might prepare paper sunflower name badges for girls to wear in their hair, and men in their lapels.

A Minstrel Show in the true old-fashioned style gives all your would-be performers an opportunity to let off steam. Be sure to get a banjo player to set the tone. Old plantation songs can be sung by a barbershop quartet,

romantic duets and solos of Stephen Foster by other vocalists, and possibly you have someone who can entertain in Al Jolson fashion, singing some of his favorites. The comedy can be supplied by "Mr. Bones" and company, Mr. Bones being chosen as master of ceremonies for his ability with quick ad-lib repartee.

You may want to go all out and serve a real Southern fried chicken dinner, complete with pecan pie. For simpler refreshments try a "doughnut bar" and fresh-fry doughnuts on the spot. Offer apple cider to go with them.

Set up your doughnut bar at a long cafeteria-type table, with a wooden board to hold cut-out doughnut dough and one or two electric deep fat fryers, or electric frying pans at one end. Center the table with a good-sized pumpkin into which three lengths of  $\frac{3}{4}$  inch doweling, each 3 feet long, have been inserted to make arms on which to cool the doughnuts. Push the dowels horizontally through the pumpkin, keeping them equal distances apart, so that they will be balanced. Or cut the 3-foot dowels in half and push each half in securely to make six evenly spaced arms.

A neat quick method is to use ready-to-bake packaged refrigerator biscuits for your doughnut dough. All you need is a small cutter for taking out the cen-

ters after you have flattened each refrigerator biscuit a little with the palm of your hand. Be sure to fry the centers, too, for tiny doughnut balls. For delicious jelly doughnuts, slit the biscuits through the center instead of cutting out a hole, insert a teaspoon of currant jelly, and press dough closed around it with the fingers. Fry the same as other doughnuts. Drain on absorbent paper.

**A**T the end of the table have a number of dishes containing various trimmings to give interest to the doughnuts. Let everyone pick his own. Here are the possibilities:

**Powdered sugar:** Sift powdered sugar into a bowl. Toss doughnuts in it while hot.

**Cinnamon sugar:** Add 1 to 2 tablespoons cinnamon to 1 cup sugar. Toss doughnuts in it while hot.

**Honey butter:** Cream together equal parts honey and butter or margarine. Spread on cooled doughnuts.

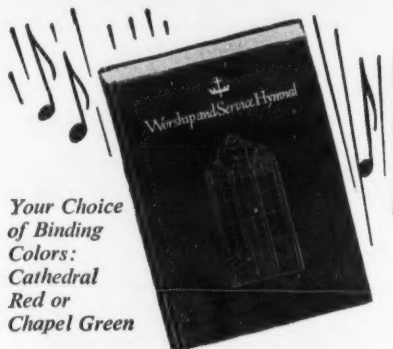
**Frostings:** Use your own recipes for powdered sugar frostings—chocolate or one flavored with orange peel and tinted with food coloring to make it orange. Spread on cooled doughnuts.

Provide bowls of chopped nut meats and flaked coconut to use on top of frosted or honey-buttered doughnuts. Some people like a scoop of ice cream on each freshly made hot doughnut.

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ated to helping people become better acquainted. The verses were approximately eight to twelve lines long, hand printed on plain cards decorated with birthday candles and roses cut from wrapping paper. They made attractive souvenirs for the birthday donors to keep.

The most appealing thing about Mrs. Kennedy's verses was that she took the trouble to do a lot of "detective work," to find out pet peeves of the one for whom she was writing the verse, or to discover some funny incident from her past. At the same time this helped her become better acquainted, for in order to keep the verses a surprise, she telephoned relatives, friends or neighbors of the member for background material. Her husband also helped by contacting other husbands for information. It wasn't easy for either of them to call strangers, but they found everyone enjoyed helping in the project. One verse read:

A happy birthday to this girl, vivacious, dark and perky.

On the 20th of August she was born in Albuquerque.

At college in Wisconsin she enjoyed the ice and snow,

And on a date, she met her fate at 10 degrees below.

She has two charming daughters now, and lives on Summit Drive.

She chauffeurs everybody till she fears she won't survive.

As chairman of our Ways and Means, her eyes are all aglow

With golden dreams and clever schemes to make a lot of dough.

So here's a bow, a deep kowtow, perhaps we may salaam her;

But anyway, a happy day to Betty Ellen Palmer.

Thirty verses seemed a staggering task to Mrs. Kennedy, but the birthdays were quite evenly distributed throughout the year, and she never failed anyone. At the end of the year she could



A hearty autumn dessert much easier to prepare than pie: Apple Crisp served with tangy cheese.

look back on her work with pleasure. So many had spoken of what "a lift" her little verses had given them, and it was gratifying to recall the mystified exclamations, "How did you know that!" Mrs. Kennedy's circle had the best attendance of all, and worked together happily to fulfill each requirement for the year.

"The little lines of friendship sent forth with hope and good wishes," she said, "spread wider and wider, including us all in their golden mesh. No longer did I feel like a displaced person. People were calling me by my first name, and friendships began which gave assurance to my husband and me that at future church gatherings we would not be Mr. and Mrs. Invisible."

Unquestionably, increasing use of Mrs. Kennedy's talents will be made in her church as the years progress. If you are new in your church—if you seem unneeded and lonely—why not take a tip from her and find an equally loving way of bringing your talents out from under cover? Whether yours is a talent for music, a talent for accurate, tidy figures, for cookery, for drawing pictures, for public speaking—whatever it is—you can use it to benefit others around you, and you will find friendship come pouring into your lap!

### Christian Herald Large Quantity Recipe

#### APPLE CHEESE CRISP (FOR 50)

	50 portions	Test portions
Fresh apples .....	18 lbs.	2¼ lb.
Fresh lemon juice .....	¼ cup	1½ tsp.
Sugar .....	1 cup	2 tbsp.
Flour .....	1 cup	1 tbsp.
Dry skim milk .....	2 cups	¼ cup
Ground cinnamon .....	2½ tbsp.	1 tsp.
Ground nutmeg .....	1 tsp.	1/16 tsp.
Flour .....	1½ lb.	¾ cup
Sugar .....	2 lb.	¼ lb.
Butter .....	1¼ lb.	3 oz.
Cheddar cheese .....	1 lb.	2 oz.

Wash, pare, core and slice apples. Mix in next six ingredients well and place in 12x20-inch pan. Combine flour, sugar and butter and mix until crumbly (the consistency of coarse meal). Sprinkle over top of apple mixture and bake in moderate oven (350 degrees F.) for 40 to 45 minutes or until apples are tender and crumbs are lightly browned. Cut cheese into 1-inch squares. Place over top. Serve warm.

—Courtesy United Fresh Fruit and Vegetable Assn.

## WILL YOU, OR WON'T YOU?

(Continued from page 34)

forgiveness: "For if ye forgive not men their trespasses, neither will your Father forgive your trespasses." That's final. It leaves us no leg on which to stand, no matter how justified we feel our resentments to be.

Resentment is an emotion. We can't get rid of it by saying, "I shall love this person who harmed me." And the circumstances can sometimes be so cruel.

For example, a beautiful eight-year-old girl was pronounced by the family doctor a completely normal child. Then over a period of a year, each time the little girl had a cold or any slight respiratory ailment, the pediatrician gave her one of the so-called wonder drugs—chloromycin. As a result the little child developed leukemia and within three months was dead. It is said that over the past several years some five hundred other children have died as a result of the same drug.

Is this grieving mother's resentment against the doctor justified? Certainly, from the human point of view. Yet Jesus would say, "Bitterness will not bring your child back. And it dynamites the bridge over which you must go to God, and God to you." So the question is—how can one get rid of a resentment like that?

Or here's another difficult real-life situation: About a year ago in California, a veteran pilot was forced to land a passenger plane in a dense fog. His instructions from the tower were apparently not clear. To the horror of all who had come to meet the plane—mostly women and children—the plane crashed at the edge of the landing field and burned. All aboard were killed.

I am acquainted with the pilot's widow and her three daughters. Subsequently CAB's investigation and findings on the crash fixed blame on the pilot. Many who knew the circumstances felt that this was grossly unfair. Certainly it compounded the widow's grief. It was devastating enough to lose her husband, but it seemed more than she could bear to have him blamed for the death of twenty-three other people. The problem she posed to me was this: "How can I let go my resentment at the unfairness and find peace again?"

The secret is applicable to both these cases. I know it works because over and over it has enabled me to get rid of smaller resentments. Recognizing the principle of the will, one prays something like this: "Lord, Thou hast plainly told me that all vengeance is Thine, not my business at all, and that I must forgive. I am willing to forgive, but I've tried over and over, and the surging resentments keep coming back. In my will I hand this bitterness over

(Continued on page 41)



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Reviewed by GEOFFREY O'HARA

CHOIRS seem to be the big news in recordings this month. The great Mormon Tabernacle Choir needs no introduction, or the Philadelphia Orchestra, but when they combine, as they do in *The Beloved Choruses* (Columbia, ML 5364), that is news of the first magnitude. Richard P. Condie directs the choir, Eugene Ormandy conducts. This is a record that everyone should have in his collection. Bach: *Sheep May Safely Graze*; *Jesu, Joy of Man's Desiring*; *In Deepest Grief*. Hayden: *The Heavens Are Telling*. Schubert: *To Music*. Rimsky-Korsakoff: *Glory, Glory, Glory*. Sibelius: *On Great Lone Hills*. Luther: *A Mighty Fortress*. Handel: *Hallelujah Chorus*.

Students and lovers of the best choral material will relish the excellent performance, replete with artistry of the first order of the University of Redlands' Choir in *God Be With You* (Columbia, ML 5370). A choral program at its best with some numbers we have not seen on other discs. *Introit* (Todd); *Father, Thy Holy Spirit Send* (Frank); *O Spirit of the Living God* ("Melcombe"); *God So Loved the World* (Stainer); *Ave Verum Corpus* (Byrd); *Ye Who Now Sorrow* (Brahms); *Draw Night to Jerusalem* (Williams); *God Be With You* (Kemper) and others.

*Beneath This Cross* is the title of a *Word* recording of the Northwestern College Choir directed by William B. Berntsen (W 3082LP). There is some courageous programming of not easy choral music, all well done. We find modern modes of scoring, as well as "plain chant" effects, a nicely diversi-

fied program. Good occasional solo effects, organ, piano, brass. *Beneath the Cross of Jesus*, *Cry Out and Shout*, *Yea Though I Wander*, *Who'll Be a Witness for My Lord?*, *O Jesu, Blessed Lord, So Send I You*.

WE HAVE some interesting instrumentals, too. *Take God Along* (Word, W 3066LP) features Camp-of-the-Woods Band with Edward Lyman's dramatic tenor voice. It is unusual to hear hymns and sacred songs performed by a tenor with a large concert band. Fine scoring and performance.

Rudy Atwood Piano Solos Vol. 4 (Alma, RA 1199) has his usual interesting impromptu style, dignified solos, all in good taste. *Meditation at Dawn* Vol. 2 with Lew Charles at the organ, Charles Morris at the Piano (Word, W 3069LP) is as welcome as its splendid predecessor. Alec Wyton plays the massive organ of the Cathedral of St. John, New York City, in *The Cathedral Organ* (Word, W 4015LP), and I would recommend this highly for organists. Also available in stereo.

An unusual and quite ancient instrument, the 10-stringed lute, is used as accompaniment for *The Songs and Music of Lennart Sandbergh* (Alma, LS 1239). The result is quite attractive. And speaking of strings, we have *Redd Harper and His Guitar* (Alma, RH 1253) which is 'nuff said for those who like Texas country music. *Capitol* offers country music sung by Tommy Collins in *Light of the Lord* (T 1125). This has perfect enunciation and strict time, is folksy, with attractive accompaniments.

GEOFFREY O'Hara is a remarkable man and a remarkable composer. *This Is God's Love* (Chime, 1004), an album of 12 of his sacred songs helps even those of us who know him to know him better—and to better know the One to whom his talent is dedicated. Whether of the epic proportions of his near-classic "I Walked Today Where Jesus Walked," or of the simplicity of "This Is the Story of Jesus" or "Could I Have Held His Nail-Pierced Hands," O'Hara's music gets to the heart of the listener.

Bige Hammons is the perfect soloist for words meant to be understood as well as heard; Patricia Schramm is the unobtrusive accompanist. I was particularly moved by the song, "A Blanket of Faith and Prayer," from a poem by Charles S. Poling, brother of CHRISTIAN HERALD's editor, based on their mother's benediction as she tucked them into bed when they were tots. Unusual program notes by Mr. O'Hara tell what he tried to do with each song (and in my opinion succeeded in doing!).—KENNETH L. WILSON

## WILL YOU, OR WON'T YOU?

(Continued from page 39)

to Thee. Here I hold it out to Thee in my open hand. I promise only that I will not again close my fist and reclaim the resentment. Now I ask Thee to take it and handle these emotions that I cannot handle."

There one leaves the matter. When the thoughts return to it, there is the quiet inner assertion that it has been turned over to God, and that He is taking care of it. Always for me, in a matter of hours or days, I find the resentment evaporated and in its place—peace.

Jesus gave us an infallible rule by which to test our actions—by their fruits. In the above case, what would be the fruits of this technique of dealing with resentment? The results in our Christian lives are exactly what they should be, for we develop spiritual muscles by having made a decisive act of will. Also we cannot take any credit for what was obviously God's action—the miracle of drawing off the wrong and bitter emotion. And because we cannot take credit, God is glorified through our gratitude and we grow in dependence on Him.

If we are honest with ourselves however, there are times when the will is a house divided against itself. We know perfectly well what we should do; we want to do it, and yet we don't. The emotion of grief is a perfect example of this dilemma. This is the way one widow from a small town in Arkansas expressed it:

"It is five years since my husband left me at the age of forty-nine, just half an hour after the doctor told him he would recommend him for insurance any time.

"For months I was so crushed and numb with grief that I couldn't even realize what had happened to me. Yet in my heart I knew that a big part of this was feeling sorry for myself.

"My husband had always praised me for being a sensible person in whatever situation I had to face, and in time I came to know that if I persisted in the self-pity, I would be failing him.

"It was soon after I faced up to this, that the door opened for a fine position that fulfilled my desire to be of some use in the world. . . ."

There are several reasons why in grief the human will is so stubbornly at odds with itself. In the first place, the ego is supremely involved. Love has been wounded, and in that process, part of us has died, too. Also, like Queen Victoria making a production of mourning 40 years for her Albert, most of us have a lingering pagan suspicion that those who do not exhibit strong and continuing sorrow are dishonoring the dead. (Continued on next page)

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It takes most of us a long time to face up to the fact that not all the grieving in the world will bring the one we love back to our side; that life must go on. Since it must go on, we, like the Arkansas widow, tell ourselves sternly that we may as well try to make it a good life rather than a miserable sniveling existence. It's at this point that the secret can take over and work the miracle of propelling us the rest of the way to victory.

Since my book *To Live Again* was published, letters have poured in from the bereaved. I admit that often they have been disconcerting. For in effect, many of them have said, "We have read your book. It has helped immeasurably. But let me tell you the peculiarities of my case. Do you have something more to say to me?"

Since I had poured myself out in *To Live Again*, I thought I had shared everything I knew that might be helpful. But now I find there is something more; only recently have I seen it. The other day like a shaft of light, the thought came, "The secret, Hannah Smith's secret—of course! Why haven't I seen that before? This is the answer for those who really want victory over their loneliness and sorrow."

So if you are one of those who is ready to face the challenge and the joy of a new life, this is what you do: You

recognize that sorrow is an emotion, and that you have little control over it. You know that God loves your loved one who is now with Him, and that He loves you. God does have a present plan for your life. So you take firm grip on your will. That's what God has been waiting for. You tell Him that you *will* to be happy again, that you hand the grief over to Him, even as you have handed resentment and lack of faith. You ask Him to do what you cannot do—take away the wrong and harrowing emotion and put in its place peace and that joy He said He came to earth to give. There you leave it.

And it works. Always it works.

So whatever your problem is—whether it's fear or the seeming inability to believe or unforgiveness or grief or a clinging, continuing sin or something you know God wants you to do at which everything in you rebels—all your problems really resolve themselves into one problem: Is self still controlling your will, or are you *willing* to hand it over to God?

Will you—or won't you? It's that clear-cut.

I urge you to try this secret of the rudder-will. Experiment with it in little things, everyday things. You will find this exciting secret—as I have—the key to the door behind which Jesus' field of heavenly treasures awaits you. END

## GUESTS AT HIS TABLE

(Continued from page 13)

Table. Here there is no place for the question, "What will I get?" No one who has based his life and his actions on that question ever got anything that endured or ever contributed to the advancement of mankind.

What did Moses get for leading his people out of Egypt to the foot of Sinai? Rebellion and revolt. What did Lincoln get for serving as President through four years of a bloody Civil War? A bullet in the back of the head while in a box in Ford's Theater, Washington, D.C. The man who developed the telescope and first saw the heavens died in a dungeon.

What did Jesus get for preaching the Gospel to the poor, for raising the dead, for healing the sick, for giving sight to the blind and hearing to the deaf, for cleansing the lepers, for going about doing good? He was crucified on a cross—the most infamous, degrading instrument of execution known to the ancient world. It was the guillotine, the electric chair, the hangman's noose of the ancients. But He transformed it into a symbol of light and of hope. Today it is the Cross of Christ that stands as the one last hope of the world.

We would do well to keep in mind that we are only custodians of our material possessions. No man, in fact, owns

anything. Our lands, our bank accounts, our stocks, our bonds, all belong to God. We have their use only for a short period of time. We can't take them with us. All that we take with us when the final summons comes is ourselves. It is only what we give away of our time, our substance, ourselves, that is immortal. What we give away, we keep. What we keep, we lose. We carry no baggage on our last journey.

The great compensation that comes to people in this life never can be measured in material things.

The story is told of a 10-year-old boy who was in imminent danger of becoming completely blind. He lived with his widowed mother and they were very poor. Someone who knew of the situation told the circumstances to a prominent eye specialist and asked if he would examine the boy and see what if anything could be done. The famous eye specialist called at the home and examined the boy and then frankly told his mother that the only possibility of saving the boy's sight was a difficult and delicate operation. Without it he would be totally blind in a very short time—and even with the operation the chances of his regaining his sight were no better than fifty-fifty.

The mother said they would be glad



to have the operation but they were poor people and had no money. The doctor replied that he had said nothing about money and that he would perform the operation. This he did. When the operation was completed, the boy's eyes were bandaged and had to remain bandaged for a period of two weeks; at the end of that time the doctor would remove the dressing and they would then know whether he would regain his sight or be totally blind for life.

Somehow or other the two weeks passed and the surgeon came to the home to remove the bandages. The boy sat on the bed, his mother in a chair across the room. The surgeon clipped the outer layer of the bandage and slowly and carefully unwound it strip by strip until he came to the final part that covered the eyes. And then slowly he worked it loose from the boy's eyes and sat back and waited. The test had come. The little boy blinked his eyes and gradually they opened. And then he smiled as he looked across the room and recognized his mother.

As the great eye surgeon stood up and prepared to leave, the boy reached over on the bed and picked up an old, mangy Teddy bear with one leg gone and only one glass eye. He handed it to the doctor. It was his most valued possession—something he had clung to through two weeks of total darkness. The doctor looked at the boy, said nothing, but took the Teddy bear in his hand and went out. A day later, the little boy received a package in the mail in which there was a most beautiful new Teddy bear, with two legs and two arms and two glass eyes.

In the office of this doctor on a bookcase, there is a small glass case in which there is a mangy Teddy bear with one leg and one glass eye. On the outside of this glass case are these words: "The largest fee I have ever received for professional services."

The doctor had received a fee far in excess of any usual payment for professional services. It was an intangible something that would endure beyond time and beyond place. Perhaps its essence was gratitude—a quality far too rare among the human race.

It would seem in this tragic and frightening age in which we live, when time may be short and perhaps running out, that man would do well to recognize frankly that he is part of both a visible and invisible universe; that the invisible forces that surround him alone endure; that everything of a material nature is transient; that the dividends from love and faith and prayer and gratitude are, in the long run, far more important than the dividends paid on a share of stock.

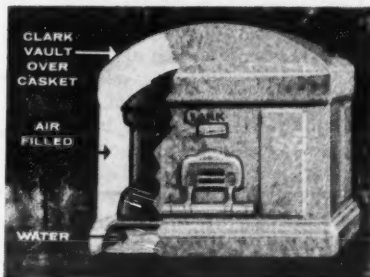
At this Table where we break bread with the Lord, these realities of life are brought clearly into focus. THE END



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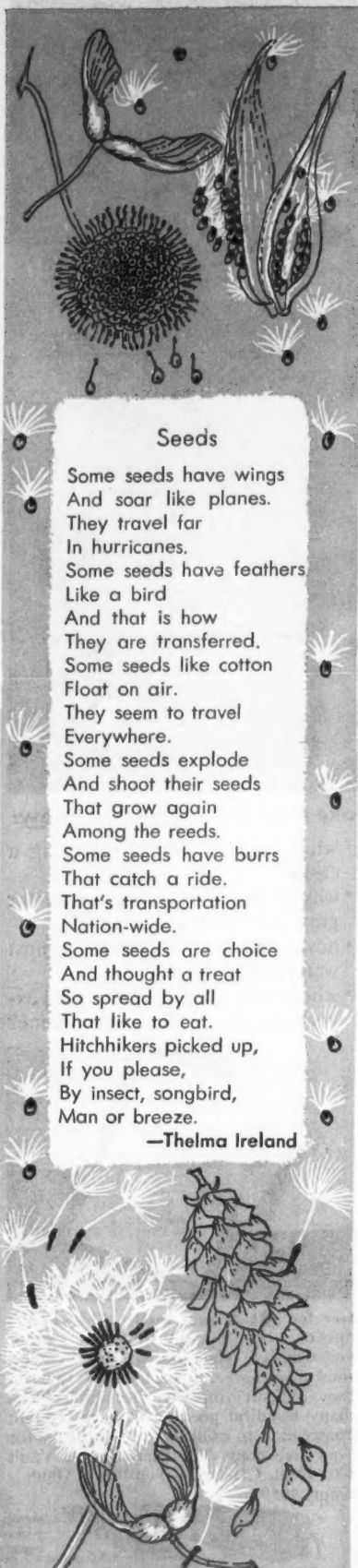
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In hurricanes.  
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Like a bird  
And that is how  
They are transferred.  
Some seeds like cotton  
Float on air.  
They seem to travel  
Everywhere.  
Some seeds explode  
And shoot their seeds  
That grow again  
Among the reeds.  
Some seeds have burrs  
That catch a ride.  
That's transportation  
Nation-wide.  
Some seeds are choice  
And thought a treat  
So spread by all  
That like to eat.  
Hitchhikers picked up,  
If you please,  
By insect, songbird,  
Man or breeze.

—Thelma Ireland

## CHILDREN AT YOUR HOUSE

### Make a Wax Tablet

**H**AVE you ever wondered how Jesus learned to write when He was a boy? Paper was not commonly used in those days and probably He learned to write on tablets of wood and wax. These wooden tablets had a raised edge, somewhat like a slate, and the center was covered with wax, usually black. You wrote on this with a stylus made of wood, metal or bone. One end of the stylus—the “writing” end—was pointed. The other end was either flat or knob-shaped, and “erased” mistakes by rubbing the wax smooth.

You can get a good idea what one of these tablets was like. Make one—with the cardboard back from a scratch pad instead of wood, and a crayon instead of wax. Cover one side of the cardboard with a thick coat of a dark color—black, purple or brown. For a stylus, use an opened paper clip, the pointed end of a toothpick or an empty mechanical pencil.

You will see that the “writing” scrapes away the wax, allowing the cardboard to show up underneath. In ancient times, whole wax tablets were erased by melting. If you make a mistake, cover it with more crayon.—IDA M. PARDUE



Look up Psalm 71:9.

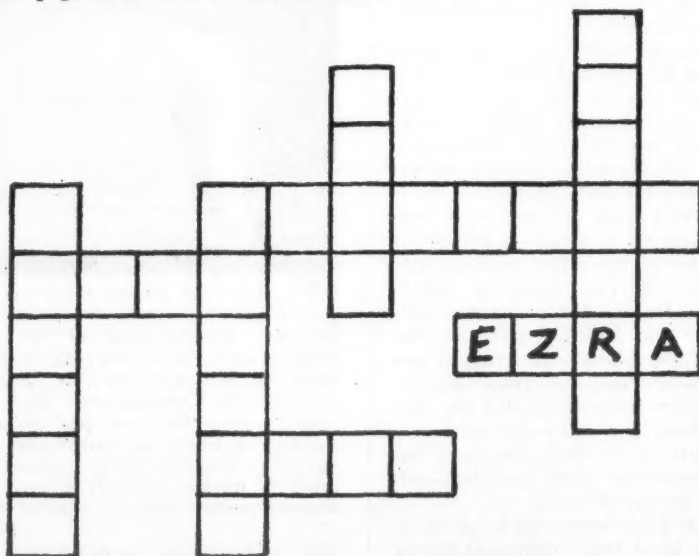
### Stranger

I heard a stranger singing  
In my maple tree today,  
But when I went to find him  
He had quickly flown away.

I'll have to hurry next time  
That I hear his little song.  
I would really like to know him,  
And he may not tarry long.  
—Nina Dikeman Bakker

### Bible Books Fill-in

If the names of these Bible books are placed correctly in the puzzle they will interlock in one continuous chain. One book has been filled in to get you started. ACTS, MARK, AMOS, PSALMS, SAMUEL, NUMBERS, PROVERBS. See page 48 for answer.—HAZEL WILSON



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## DRUG ADDICTION (Continued from page 27)

ing cured by the clinic plan was almost nil. The great majority simply didn't want to be helped to get over their habits, and refused to co-operate. When doctors who had worked with the clinic plan put their facts together in an exhaustive report, the New York clinics were closed.

Nevertheless, in recent years there has been increasing agitation to try the experiment again by a relatively small but extremely vocal group of physicians, psychiatrists and judges. One of their principal arguments seems to be that the British have found a satisfactory system of supplying addicts with narcotics, avoiding addict criminality, and eventually curing drug takers.

**T**HE much misinterpreted "British system" has actually been far from successful in the eyes of the British medical profession itself. Last year Dr. Granville W. Larimore of the New York State Department of Health and Dr. Henry Brill of the state's Department of Mental Hygiene—both outstanding authorities in their fields—made an exhaustive investigation of narcotic addiction in Britain, with the full co-operation of the British authorities.

First of all the American doctors found that there are only 350 known addicts in England, with a maximum possibility of 1500 more unreported. In a population of 50 million, that number of drug takers is no problem comparable to ours. The average British addict, furthermore, is entirely different from his American counterpart—older and more deliberate, and rarely criminal. "They are just a different kind of people," is the way one prominent American authority puts it.

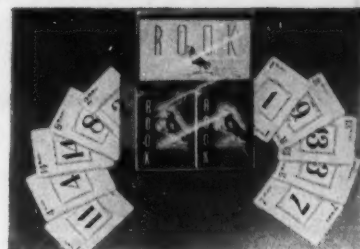
Contrary to the often publicized and now popular conception of the "British System," Doctors Larimore and Brill found that there are no clinics in the United Kingdom which dispense narcotics to addicts to make them comfortable. A doctor in a hospital or in his private practice may prescribe morphine, heroin and other habit-forming drugs to a patient if he finds such treatment temporarily necessary to effect a cure. But, he is held strictly to account by medical and police authorities for every grain of narcotic which he issues, and the reason for his doing so. "It is possible for us to experiment," the leading British expert on narcotics said recently, "because we have so few addicts and such disciplined doctors. For you, it would be very dangerous."

The people probably most competent to tell us what to do medically  
(Continued on page 78)

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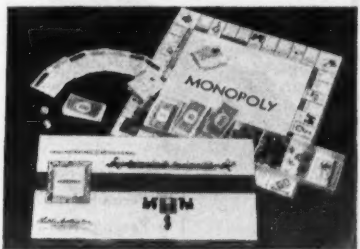
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## WHY PROTESTANTS BECOME CATHOLICS

(Continued from page 21)

to near-Roman Catholic. Some members consider themselves Protestants, others prefer to be called Anglo-Catholics. The fact that, generally, they are better educated and more articulate, and therefore more likely to write their accounts than are the members of some of the other church bodies also helps to explain their preponderance here. The small number of Baptists who became Catholics is no doubt related to their strong emphasis on religious liberty, their free beliefs and nonritualistic services. It would appear that the farther a church is from Roman Catholicism in either doctrine or ceremony, or both, the fewer members will leave it for the Catholic faith.

Anyone who reads these converts' stories will conclude that there are many Christians who will never be happy anywhere except in the Catholic Church. And no one can doubt their devotion. A former Methodist writes, "I do not remember a time when I did not fear and love God . . . prayer became the delight and consolation of my life . . . I arose sometimes at night to commune with Him." He became a minister, a missionary—and later a Catholic priest. At least 39 of those who changed faiths, or roughly one-half, were reared in religious homes. Twenty came from very devout families. This helps to explain the traditional zeal of converts; an unusual number of them are religious from early childhood. Twelve lost their faith and became skeptics or agnostics before becoming Catholics.

At least 30 mention or imply criticism of the divisions in Protestantism. An Episcopal minister found in his church "contradictions and disagreements . . . glaring inconsistencies . . . conflicting interpretations," and so he became a Catholic. Another convert writes of the "disagreement and doctrinal strife of Protestant denominations" which are "constantly bickering and splitting."

A fact which would be of great interest to a psychoanalyst is that "Mother" or "Mother Church" is mentioned by 27 writers. The Protestant will understand this better if he knows that Mary was not merely the mother of Jesus, or as Catholics say, "the Mother of God." She is regarded as the individual Catholic's mother now, today. Robert G. Hawley of Christ's Mission, which publishes *Christian Heritage* magazine, says "the tendency of the Church of Rome is constantly to picture a dead Christ on the cross and Mary as a living person." One convert mentions "mother" or "mothers" ten times on one page. Another writes of "my Mother, the

Mother of us all, [who] deigned to adopt me as her own." One from the Episcopal Church is now "a child of Holy Mother Church and a priest forever." A native of Africa who turned from Protestantism to the Roman faith and who mentions Mary eleven times, Jesus only five, felt guilty because "I had sinned greatly by my disrespect toward the Mother of God." So she joined "that Church which alone venerates the Mother of God with the most child-like devotion."

In a number of cases conversion to a church in which "mother" plays such an important role is perhaps related to a need for parent-symbols. A woman who said, "I wanted the mother of our Lord to have her place in the circle of the venerated," lost her own mother when she was six years old.

Many of these people are seeking a form of authority in religion which they do not find in Protestantism. At least 22 mention or imply a need for such authority. A Methodist was concerned because he "found no authority to say who is right or wrong." Another seeker thought much and concluded that "all the arguments were in favor of obedience, authority, discipline," and even makes the statement that "authority (as far as I could then see) was the salvation of the world."

ONE of the most interesting phenomena one notes in some of these accounts is a yearning for the Middle Ages which marked a high spot in Catholic scholarship. One convert was "convinced that life has never been more thrillingly worth living than it was when Francis, Thomas [Aquinas] and Dante stalked this earth."

There is significance in the number of converts who use the words "truth" (11 mention this), "intellectual," "logic" and "reason." One convert was influenced by the "intellectual appeal of the Church." A Methodist who became a priest "was compelled by force of logic to believe whatever the Church taught." Another asserts, "One thing that attracted me powerfully to the Church . . . was its high respect for reason." Possibly criticism from non-Catholics influenced some to stress these qualities, and also "freedom," for many non-Catholics feel that the Roman Church is decidedly weak at those points. But one found "a sense of freedom I had never known" before. The word, as applied to religion, would seem to have different meanings for Catholics and Protestants.

To what extent do marriages to Catholics influence Protestants to change their faith? In these case histories, eight of the converts married

Catholics and three others were influenced either by a Protestant mate's doubts about his religion or by a Catholic mate-to-be. This is only one-seventh of the total. Mr. Hawley, whose organization has investigated this particular point, says, "Of those who have gone from Protestantism to Catholicism, 95 per cent have changed because of marriage."

Why the variance? One reason is that 15 of the 77 converts became priests, monks or nuns and thus never married. Possibly some who changed to the faith of their marriage partners failed to mention this because—as a factor in conversion—it reflects less credit on Catholicism than does "the intellectual appeal of the Church." Also, as stated, this group is more articulate than the average (there is a natural desire for well-known converts and those who have rejected Protestantism so far as to become priests or nuns, to write their stories), and would be influenced more by "reason" than would those contacted in a more general survey. If we take the lower figure, mixed marriage is a factor in conversions. If Mr. Hawley's, it ranks higher than any other as a cause for becoming a Catholic.

Uninformed anti-Catholicism, by back-firing, played a part in many conversions. More than a third indicate there was some degree of feeling in their homes against Catholics.

There were other causal factors in these conversions. At least seven said they were drawn to the Catholic Church partly because of its teaching that Christ is actually, literally, present in the Eucharist. Travel played a part. The converts had traveled extensively. At least 28 had gone to Europe or other continents and many were influenced by the Catholicism they encountered in the countries visited. A large number of writers were influenced by Catholic friends or acquaintances. Some found a "joyousness," a "naturalness," among them which they did not find in Protestants. An example of this which I myself observed was the reclining figure of the infant Jesus in a glass case in a church in Orizaba, Mexico. Around one tiny finger someone had wrapped a narrow ribbon that held a little toy dog! He or she had felt that a little boy should have a little dog; it was probably as simple and natural as that.

Half a dozen state or imply that the beauty of the Catholic service influenced them. One man went to "solemn High Mass on Christmas morning. Everything associated with it was marvelously beautiful." One or two mention the "warmth" of Catholics or of their faith, or the "quietness" of the service. Some were attracted to the Catholic liturgy. One mentions "the

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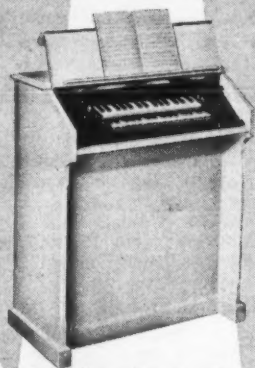


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splendor and lovingness" of it. The Catholic Church's claim to infallibility attracted some.

One must, in considering these reasons, be aware that those which a person gives to explain an action may not be the real ones. One may not know the real motives. They may be repressed below consciousness. Man often uses his intellect to formulate "reasons" for what he is impelled by deep, unrecognized motives, to do. Also, one may have several reasons for an action. The ones he presents to others are likely to be those which reflect most credit on him (or his religion), and which he believes will have most appeal for his readers. This is only human—and universal.

There is a great deal of rationalizing in these stories; to more than one convert the very defects in the Catholic Church prove its divinity. Also there is much ignoring of salient facts. Anyone in love with the Thirteenth Century may conveniently forget a Pope of that period who was so incompetent he abdicated, another whose simony and nepotism seemed limitless, and that the century closed with a sinister, violent tyrant on the papal throne who arrested his predecessor, razed a town, and confiscated much property for his relatives!

Some writers imply that they were simply uninformed so long as they were Protestants. The idea that one can know Romanism and reject it is incomprehensible to many converts.

What can Protestants do (as suggested by the writers themselves) to lessen the number of conversions? Obviously there are certain things we cannot do and remain Protestants. We cannot claim infallibility, or provide an authority of any such dimensions as some of these individuals have demanded. What we can do can be listed under eight headings.

1. Well over one-third mentioned the divisions in Protestantism as a reason for becoming Catholics. While we need not agree with them as to either the degree or the extent of these cleavages, still the great number of denominations or sects is something of which Protestants are not proud. We can sympathize with the convert who, as an Episcopal minister, "battled the appalling waste of Protestantism, which plants seven churches in towns that can barely support one."

At the same time, we should not let our critics get away with painting the picture worse than it actually is among the 256 sects—or whatever the number is this year. As Winfred E. Garrison points out in *A Protestant Manifesto*: "It is . . . a gross distortion of the truth to speak of 'warring sects' . . . they are not warring." He says, "About 200 of these listed sects have practically no

people in them." He shows that the number of denominational families is 14, and that about 95 per cent of all American Protestants are in them. "Fourteen is still too many. But it is not 256!"

And we need not be apologetic when we explain to any critic that differences are an inevitable result of religious freedom. This is the strength of Protestantism. The only place where one can find unanimity is in an authoritarian structure with power to excommunicate dissenters — and we Protestants prefer freedom. Too many differences is a price we pay for it, but we feel it is worth the cost.

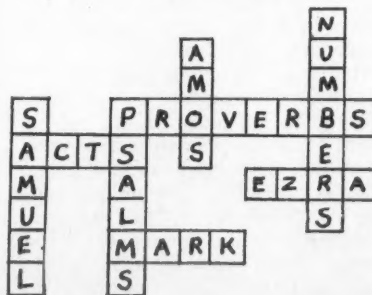
2. Many of the converts found Catholic cathedrals and their liturgy more beautiful than Protestant churches and their services. They may mention this beauty or refer to it negatively by criticizing the "bleakness" of Protestant churches. True, thousands of churches (not all Protestant!) built in the early 1900s are architectural monstrosities. All faiths are building more beautiful edifices.

Protestants are making their services more appealing to eye and ear. But, again, there are basic differences. The Catholic service centers around the Mass and the altar. The Protestant service traditionally has centered around the pulpit and preaching. The "liturgical revival" in Protestantism seeks to shift this emphasis to "worship." But if we gain in outward beauty at the expense of the Protestant witness, it will be a poor bargain indeed.

**C**LOSED churches were a prominent factor in one woman's conversion; she liked to pray in church when she felt like it. The Catholic buildings were the only ones that were open. This is a barb that Protestants could well heed.

3. If our Protestantism means anything at all to us, and if it is to mean anything in the future, we must give our children a clearer picture of what it is than youngsters have been given in the past. One man who went first to the Congregational Church, then became a Presbyterian, and later a Catholic, said "I expected to learn what you believed as a Presbyterian,

(Answer to puzzle, page 44)





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and though I went three years... I  
never found out." More important, he  
probably learned little about Protes-  
tantism in general. It is obvious that  
these converts wanted definiteness.

Of course, it will always be harder  
to describe a free, dynamic movement,  
than an authoritarian, legalistic or-  
ganization which has over 2,400 laws  
to which it can point. Even so, there  
is a body of Protestant beliefs: salva-  
tion by grace, the priesthood of all be-  
lievers, the right to interpret the Bible  
for one's self, etc., which we can im-  
plant in our youngsters more firmly  
than we have been doing in the past.

4. We should cease misrepresent-  
ing Catholicism. When a convert says,  
"I know that when most... people say  
or think anything bad about the  
Catholic Church, they speak or think  
from almost complete misinformation  
and misunderstanding" he is, in too  
many cases, right. Of course what he  
says is not true of every critic. Many  
people dislike Catholicism because they  
do understand it.

ANTI-CATHOLICISM based on  
misinformation tends to come home to  
roost in the form of conversions to the  
Roman Church. What happens is this:  
a youngster is brought up to believe  
this church is nearly all bad and that  
Catholics belong to it because they are  
stupid. Then he meets a friendly, in-  
telligent, devout Catholic who doesn't  
fit into this picture. He is first puzzled,  
then intrigued, and perhaps later at-  
tracted toward Catholicism.

5. We observed that more than a  
third of the converts used the word  
"mother." An Anglican who became a  
Catholic writes, "I have found a lov-  
ing Mother who supplies my every  
human need." It is obvious that we are  
dealing here not only with a religious  
but with an emotional problem. The  
same is true of "authority." That many  
individuals, no matter how well edu-  
cated or how old they are, do need  
father or mother substitutes, or both,  
is accepted by virtually all psychol-  
ogists. There is much that parents can  
do to see that the adolescent is gradu-  
ally weaned emotionally, so that as an  
adult he will not need a substitute for  
the mother to whom he ran in child-  
hood, or the father-authority who  
made decisions for him then. He will  
not need to be "received into the  
bosom of Holy Mother Church" as one  
man was, or express the dependence  
of the one who wished "the Church  
[to] give me the Faith which she  
wanted me to profess" as a mother  
spoon-feeds her infant.

If we can train our youngsters to be  
free and independent individuals who  
can, under God, with the help of the  
Scriptures and with enlightened con-

(Continued on page 81)

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# THE New Books

Reviewed by DANIEL A. POLING  
RUTH M. ELMQUIST

¶ Recently I took a dozen novels home to review. Each was from a reputable house, long established and with many distinguished titles. One was written by an author of reputation. But not one of these novels was, in this reviewer's opinion, decent. In every instance there was indication of the definite and accelerating trend in the direction of "Lady Chatterley" and its kind.—DANIEL A. POLING

**MAMA'S WAY**, by Thyra Ferre Bjorn (Rinehart, N.Y., \$3.50).

When before has one person written three books so uniformly interesting and thrilling as *Papa's Wife*, *Papa's Daughter*, and now *Mama's Way*? These pages are crowded with Mama's philosophy, and they fill out the story of Mama's daughter who has built her own life with her great love for people. There is charm, winsomeness, humor and a down-to-the-grass-roots workable religion. There is compassion, naivete and homespun wisdom all

packaged together. If you like the other two books, you will love this. Sit back in your chair and read it relaxed, or open it on the kitchen table and give it a glance as you pass by between cupboard and sink and stove. Chuckle over it alone or have happy times reading it to the family. A sure winner it is. *Selection of Christian Herald's Family Bookshelf*.—D.A.P.

**MOTHERS OF MEN**, by Lillian D. Poling (American Mothers Committee, N.Y., 80 pp., \$2).

This is an exquisite little volume, compiled and edited by Mrs. Poling, the President of the American Mothers Committee, assisted by Mrs. Aileen Fogarty, Executive Director of the Committee. It celebrates the 25th anniversary of this organization, which, in addition to a comprehensive program of home building and family guidance, selects annually the American Mother of the Year. The life stories of the 25 Mothers thus far named

have been written briefly but with understanding and eloquence by Rachel Hartman, associate editor of *CHRISTIAN HERALD* magazine. The book is beautifully decorated. Avard Fairbanks' masterpiece, called "Motherhood Exalted," is reproduced on the cover. There are portraits of each of the 25 Mothers and two original poems by Grace Noll Crowell who was the 1938 Mother of the Year. Definitely a book for the home and for all public and private libraries.—D.A.P.

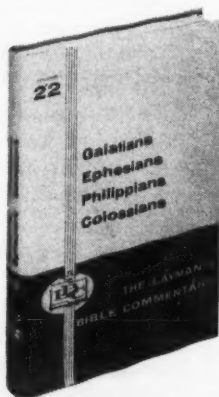
**THE FREUDIAN ETHIC**, by Richard LaPiere (Duell, Sloan & Pearce, N.Y., 299 pp., \$5).

This volume is more than a timely expose of Freudian immorality, immorality by the test of the Christian ethics. Taking its clue from Freudian psychology, our society has moved toward the conclusion that man cannot and should not be expected to be self-reliant and venturesome—that he must be socially maintained. This substitute Freudian ethic is moving into the American home and being glorified by progressive education. An important, timely volume for all American readers but with a particular message for the clergymen.—D.A.P.

**ADVISE AND CONSENT**, by Allen Drury (Doubleday, N.Y., 616 pp., \$5.75).

This overlength novel of Washington politics bears the constant sign and seal of authenticity. The author has been there. He has participated in the conferences. He has had intimate relationships with the participants—United States Con-

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**JAPANESE GARDENS FOR TODAY**, by David H. Engel (Tuttle, Rutland, Vt., 270 pp., \$15).

This beautiful volume, voluminously illustrated, is a down-to-earth explanation of how the basic rules of unique Japanese-garden care may be applied in the U.S. and elsewhere to achieve the same miracle-like effects that have thrilled all visitors to Japan. The approach is completely original, unlike that of all other books on the subject.—D.A.P.

**CUBA, ISLAND OF PARADOX**, by R. Hart Phillips (McDowell, Obolensky, N.Y., 434 pp., \$4.95).

This is at once a timely and authoritative volume. Those acquainted with the dispatches of Ruby Hart Phillips, the author, who is a highly-regarded correspondent of the *New York Times*, will find themselves challenged and persuaded by what is crowded into these more than 400 pages. The author is neither for nor against Batista, Castro or any other Cuban leader. And definitely she is for peace and freedom in the Western Hemisphere. At the moment, she feels that we are too much influenced by shouts of imperialism, and she concludes, "Whether the future of Cuba and of all Latin America shall be decided from Moscow and not by the countries of this hemisphere themselves is a question in which the United States can and should be the decisive factor." Here is a writer who is at once objective, factual and eloquent.—D.A.P.

**THE THIRTEENTH APOSTLE**, by Eugene Vale (Scribner's, N.Y., 347 pp., \$4.50).

A mature novel, mystical psychological and of sustained literary distinction. The story itself is of the quality of the high mountains and incredible peaks in which the scenes are laid. Nothing quite like this book has come into my hands in a decade. It is significantly original.—D.A.P.

**NEW FACE IN THE MIRROR**, by Yael Dayan (World Publishing, Cleveland, 151 pp., \$3).

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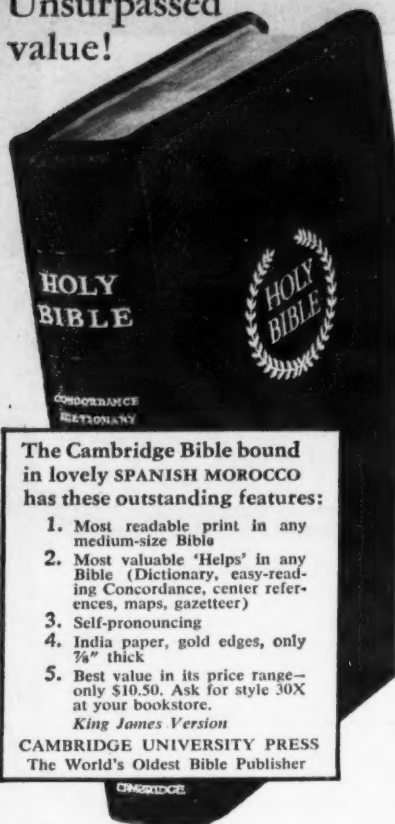
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SEEK THE FAIR LAND, by Walter Macken (Macmillan, N.Y., 308 pp., \$3.95).

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LET US PRAY, A Book of Prayers for Use in Family Worship, Church Schools and Fellowships (Oxford U. Press, N.Y., 95 pp., \$2).

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I RECLAIMED MY CHILD, by Lucille Stout (Chilton, Philadelphia, 89 pp., \$2.75).

When Lucille Stout gave birth to a retarded daughter, she and her husband experienced the usual first reaction of despair, self-pity and shock. Taking the advice of doctors, well-meaning friends and relatives, the Stouts placed Carol in a state institution. But soon Mrs. Stout began to wonder if their action really was the "best thing" for Carol or for their two "normal" children—even though most outsiders thought it was a satisfactory arrangement. How the Stouts finally "reclaimed their child" and made her a part of their home, church and community is a story sensitively and proudly told in this autobiography. And to the many parents who, in their sorrow, ask why retarded children are created, the author answers, "Certainly parents of retarded children have known of them have lived through this black hour to find the mighty joy and to say in all sincerity, 'Thank you, God, for this child, and for all the lessons he or she has brought.' These children do teach lessons of sympathy, understanding, compassion, patience, and brotherly love for those who are able and ready to learn." —FRANCES LEE

A BAPTIST TREASURY, edited by Sydnor L. Stealey (T. Y. Crowell, 323 pp., \$3.95).

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time, are responsible for the well-being of the entire ship; Walter Rauschenbusch in an excerpt from his book "Why I Am a Baptist" and Culbert G. Rutenber, who maintains that the difference between the totalitarian and democratic mind is "... that he (the totalitarian man) has no conscience."

While the primary intent of the author was to help "many of the almost twenty million Baptists in North America to know more about their history and their faith and practices," there is much here that will interest people of other backgrounds.—F.L.

**WE BELIEVE IN PRAYER**, compiled by Laurence M. Brings (T. S. Denison, Minneapolis, 616 pp., \$5).

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**PLAIN TALK FROM A CAMPUS**, by John A. Perkins (University of Delaware Press, Newark, Del., 195 pp., \$4).

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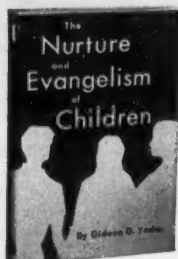
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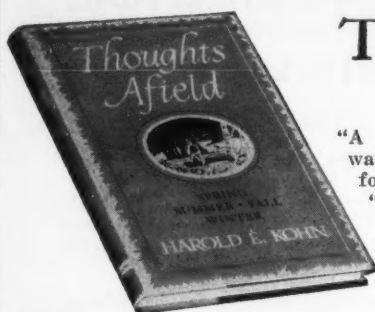


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**WHY I AM A JEW**, by David de Sola Pool (Thomas Nelson, 207 pp., \$2.75).

The most distinguished rabbi of his generation has written a personal account of the heritage and traditions of Judaism and its place in the present-day world. I find a note of triumph running through these pages. Particularly I am impressed by the treatment accorded Jesus as a son of the Jewish race and faith. This volume is one in the "Why I Am" series. Other volumes are *Why I Am a Methodist*, by Roy L. Smith, *Why I Am a Baptist*, by Louie D. Newton, etc.—D.A.P.

**THE MAN WHO CAME TO BREAKFAST**

(Continued from page 26)

when Father and Mr. Sharp came in. Mr. Sharp, a tall, gaunt, middle-aged man with dark brooding eyes, was holding one hand tightly clasped in the other. His voice was cheerful enough when he spoke, but there was a pained look on his face.

"Mother," Father said, "Bob has hurt his hand. Will you bind it up for him before breakfast?"

"I certainly will," she replied, and hummed a small tune as she went about the task of finding a white cloth to serve as a bandage.

When she had found it Mr. Sharp held out his hand. I moved close and noticed that there seemed to be a deep ditch all the way around the hand just at the back of the fingers and not quite to the thumb. I wanted to ask, "What's the matter with your hand, Mr. Sharp?" My father must have suspected as much. His eyes were on my face, and they were sufficient to keep me silent. Then I remembered the trap at the barn.

"That's a nice job," said Mr. Sharp when Mother had finished. "Thank you, Ma'am."

"You're quite welcome, Bob," said Mother. "Now let's sit down."

"We usually read a Scripture at breakfast," my father said when we were seated. "I'll read a brief one."

He turned to the 8th chapter of John and read the story of the woman



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who was brought to Jesus. It seemed that his voice became stronger as he read, "He that is without sin among you, let him first cast a stone at her." And it was gentle as he closed with the words, "Go and sin no more."

Mr. Sharp had sat listening with his hands clasped on the table before him. "That's a good Scripture," he said after a moment of silence.

"Mighty good," said Father as he bowed his head to offer thanks.

The breakfast was a hearty one of ham and gravy and hot biscuits and rice and preserves, but I didn't eat much. Nor did Mr. Sharp seem to have much of an appetite. He ate nervously and seemed always to be watching Father. Father talked cheerfully of the weather and of the cattle and of various things. Mother inquired about Mr. Sharp's family. He answered her politely enough, but said no more than was necessary to answer her questions.

When the meal was finished he pushed back his chair and looked inquiringly at Father. "I guess the folks are looking for me home," he said slowly. "It'll soon be time for my children to be off to school. I know it's not very nice to eat and run, but maybe I'd better be going."

Father arose. "Maybe you had, Bob," he said. "It was nice of you to have breakfast with us. Come any time."

"Yes, do come again, Bob," put in Mother. "Come and bring Kitty and the children with you."

"Thank you, Ma'am," he said. "And thank you for a good breakfast." He started out, then paused at the door and turned to Father, "What was that last verse of Scripture you read?"

"Go and sin no more," Father said.

"That's it," said Mr. Sharp and walked out into the dawn.

Father went to the door and watched until he was out of sight, then turned back into the room and leaned heavily against the wall. "Bob Sharp a thief," he said as if to himself. "I would never have believed it."

"I wish you hadn't set that steel trap in the corn," said Mother. "It would have been better if we had never known who was stealing it."

"But I had to stop the stealing some way," said Father. "We hardly ever have enough corn to do us. Setting the trap was better than having the sheriff come down and maybe getting somebody killed." He shook his head sadly. "But I guess if I had known it was Bob I would never have done anything about it."

"What did you say," asked Mother, "when you saw him in the trap?"

"I said, 'Good morning, Bob,' and he spoke right back as if he had just come for a friendly visit. Then I went around and let him out of the trap."

(Continued on page 80)

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## PAROLED TO THE CHURCH

(Continued from page 32)

quently are hostile toward law enforcement officials in such circumstances. I wondered if that hostility would carry over to me, once I identified myself with the court. But I've found the parents co-operative in the majority of the cases I've handled."

The physician's son was one of those referred to Mr. Butler. After receiving the referral letter from the court, he called at the family's home.

The pastor observed that the boy had a high I.Q., in fact, was brilliant. He had a strong interest in chemistry, which unfortunately had been channelled into the making of homemade bombs. Twice the youth had hurled these destructive missiles into fashionable residences in his neighborhood. No one was injured, but property damage was excessive. Then had come the theater bombing, which led to arrest.

"The boy had a feeling of not being wanted," Mr. Butler recalled. "His mother seemed nervous and irritable much of the time. She was active in civic work, but didn't have time for her son. Because of his profession, the father was away from home a great deal. I got the impression of a lack of sympathy and understanding for the boy on the part of his parents. The youngster was criticized frequently."

In talks with the pastor, the boy indicated he felt insecure and unacceptable in his family circle. The bombs, the minister realized, were a way of getting personal attention.

After conferences of the boy, parents and minister, a marked change came over the mother and father, a change soon reflected in the son's attitude toward life. The mother spent more time with the teen-ager. She regularly accompanied him to Sunday school and church. The father concentrated on being a father to his boy.

"Now for the first time there is a greater tendency in the family to move and feel as a family unit instead of as individuals going separate ways," says Mr. Butler. "The boy is studying to be a scientist. He's doing good in school. And the family's church attendance is regular."

Another Amarillo church is making headway with one 16-year-old troublemaker—it gave him a part-time job. Because of his record of delinquency, which included arrests for drunkenness, petty thievery and association with known hoodlums, the boy had been unable to hold down a job. The church to which his case was referred took him on as part-time custodian. As a result, something new to the boy's character has developed—humility. Authorities attribute the new trait to his sense of gratitude for the job. The boy

now is becoming interested in what goes on at his "place of business" on Sundays. "In this case, the job did more good than any amount of preaching would have," said Juvenile Probation Officer Raymond Whitmore.

Judge Kolander, speaking of the part played by the church, says, "It helps kids to understand and accept God. If they know the Ten Commandments, they don't have to know all the laws in the law books."

As almost any minister is aware, human nature itself is the church's greatest barrier to helping spiritually needy people. In praise of the juvenile court's tipoff service to the churches, Dr. Newton J. Robison, pastor of the First Christian Church, says, "It gives us ministers a chance to get into the troubled homes and talk about these things. We usually don't know anything about this kind of trouble until it is too late. People don't yell for help. They think they can handle it themselves."

Parental neglect and failure to set a good example long have been recognized as factors in juvenile delinquency. F.B.I. Director J. Edgar Hoover frequently speaks of "delinquent adults." Judge Kolander has his own definition of a delinquent adult: "A parent who has failed in some manner to give his or her children love, companionship, discipline and spiritual comfort in an unselfish and pure form."

To emphasize parental responsibility, the judge orders father and mother or guardian to appear in court when a juvenile case is called.

With the youngster excluded from the courtroom, Kolander talks with the adults in an effort to get to the bottom of the trouble. Then the child is brought in to give his version. Following a thorough examination of the facts, the judge may lecture both the offspring and the parents. He speaks with sincerity and forthrightness. He can be sympathetic or scathing.

One phase of the Domestic Relations Court leaves the judge feeling frustrated. That's the divorce section. In each divorced family Kolander sees a potential case for the juvenile section.

"A divorce is in the background of 90 per cent of the delinquency cases referred to this court," the judge says. "Every time you have a divorce suit involving child custody, you have the development of an emotional problem in that child's life. A child's feeling of insecurity starts with a loss of love."

In Texas, as well as in most other states of the nation, the juvenile offender long has been shielded from the glare of publicity. The overturning of this established theory was a daring

and controversial move by Kolander, but it had the sanction of the Citizens Recreation and Group Work Council, which had been organized to probe the rising delinquency rate in the city.

Wrote the committee in a special report: "The wall of secrecy around the juvenile court is contrary to the system of checks and balances and to the powers of review that are essential to our form of government. This veil of secrecy tends to cause the community to lose sight of its juvenile delinquents and consequently of its responsibility toward them. We believe an informed community can better meet its responsibilities."

The committee and Judge Kolander considered as outmoded the Texas Juvenile Law of 1943 which prohibited examination of juvenile court records by anyone other than authorized officials. The law left to the discretion of the presiding judge whether outsiders would be admitted to juvenile court hearings.

When Judge Kolander opened the hearings to the public and various news media, reporters were assigned regularly to cover the court's activities. Newspapers, radio and television now use the names and addresses of juvenile offenders and their parents. No one is exempt from news coverage, no matter how minor the offense.

Kolander explains, "Sometimes publicity is more effective than the toughest of laws. Appearing in open court with their parents, knowing that it all will be made public, works as a shock treatment for youngsters—and parents."

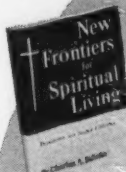
Created by special legislation as the first court of its kind in Texas, the Amarillo Domestic Relations Court began functioning on August 21, 1950. Its jurisdiction includes cases of juvenile delinquency, dependent and neglected children and divorce and child custody. Boys 10 to 17 and girls 10 to 18 come under the court's jurisdiction. The judge is appointed by the county juvenile advisory board and is not subject to election.

It was in 1955 that Kolander was approached by the juvenile advisory board, then seeking a successor to the judge of the newly-created court, F. H. McGregor, who wanted to retire because of his age. After a study of Kolander's background, the board was convinced he was the man needed for the job.

The dark-haired Kolander, whose wide grin attests to a sharp sense of humor, is a life-long Lutheran, brought up on daily church school and regular family devotions. His father, the late G. J. Kolander, a probate and juvenile judge of Murray County, Minnesota, was a Lutheran day school teacher for 25 years prior to becoming a judge.

(Continued on page 60)

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### ● October 4

#### "You Shall Be My Witnesses."

ACTS 1:1-14

Dr. Luke was one of the most important contributors to the New Testament. Actually his two books represent more than one quarter of it; his writings exceed the contributions of St. Paul. Many references in Paul's letters would not be understood without Luke's second book, the Acts of the Apostles. This book has been called "the keystone, linking the two major portions of the New Testament, the Gospels and Epistles."

For the next six months we will be

studying Acts. The first three months we study Acts 1-12 with the principal characters Peter and John. Paul will dominate the remaining chapters in Acts.

As was quite customary for writers in the first century, Luke dedicates his books to some well-known man, usually a patron. It has not been possible to identify Theophilus though speculation has been rife. His name means lover of God. Some have thought it meant simply, God-loving, or Christian reader and did not refer to any one person.

Pentecost is accepted as the birthday of the church. We must never think of the church as a purely human organi-

zation. It was born by God's initiation. The Holy Spirit represents God's active part in its birth. The church is His plan to continue the work of Christ after His Ascension. Unless it is a witnessing, confessing church, it has no reason for being. It was not God's purpose that witnessing be confined to pastors and other specially called Christians. To be a member of the church is to be called to witness by lip and by life.

### ● October 11

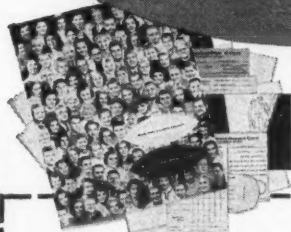
#### Filled with the Holy Spirit

ACTS 2:1-4, 22-24, 32-38

To run away and hide was the first inclination of the disciples after Calvary. Then came the astounding news of the resurrection. All was not lost! In some 11 recorded experiences they found the necessary certainty that Jesus Christ lived. Then the time had come to exchange the evidences of sight for the assurance of faith. Their Lord was to leave them again, yet He would be always with them. The witness to their hearts would be the Third Person of the Trinity, the Holy Spirit. No longer would Christ be confined to one place and minister to the disciples who could gather there. Everywhere, anywhere that a faithful heart longed

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for His Presence, there He would be.

Obedient to Christ's command, the disciples waited together for the promised Holy Spirit to reveal Himself and send them forth to witness Christ to the ends of the earth. How did they spend their time? In prayer, surely. No doubt they sang together and told each other what they had personally heard and seen while Christ was with them in the flesh. They had no Gospel to read, but who would not exchange a written record for eye-witness accounts of the life and words of the Lord?

Then the miracle! The strange sights and sounds that heralded the coming of the Holy Spirit upon them were not the real miracle. That took place within them. They were made over. Greatest among the evidences of the Holy Spirit's presence was Peter. Poor, weak, fearful Simon, who, afraid for his life, had denied Jesus with an oath. See what happened to him. Now he is strong, fearless. He dares to stand on a street corner and proclaim Jesus Christ as God and Saviour to men and women who had shared in His death.

How does the church know that the Holy Spirit is at work in it? How does any Christian know that the Holy Spirit has witnessed to his heart? Faith in Jesus Christ is the answer. Where there is faith, where there is a witnessing Christian, there the Holy Spirit is at work. Sights and sounds, tongues of fire and the noise of rushing wind, these are not the real evidence of His power. The evidences are redeemed men and women, willing to die, rather than to deny their Lord. They are a continuing miracle, an unending Pentecost.

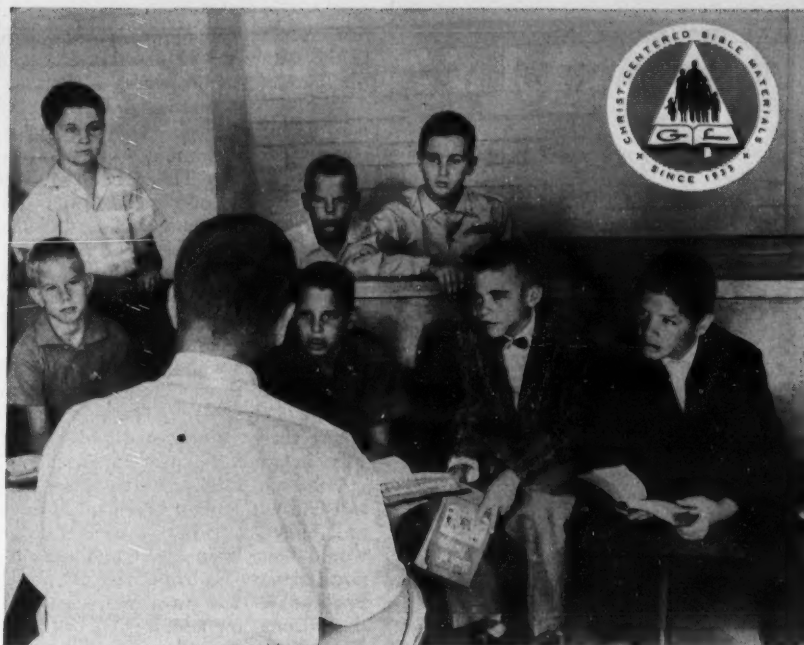
#### ● October 18

#### What do You have to Share?

ACTS 3:1-7, 11-16

Up to the time of Jesus there seems to have been little relationship between the Hebrew religion as practiced and the sick. The Gospels are full of Jesus' miracles of healing. Afflicted people seem to have been under a cloud of suspicion. "Who sinned, this man or his parents?" was the question asked regarding a blind man. Sickness seemed to be evidence of some special sinfulness. There were, of course, no hospitals. Nor was any provision made for those too poor to support themselves. Begging was the only answer. Condemned by society, humiliated by their condition, no wonder they responded gratefully to the loving, merciful concern of the Good Physician.

Would this concern continue in the church? Luke was a physician and would miss no opportunity to show that Christian witness must include works of mercy. Christian love would find ways and resources to meet human



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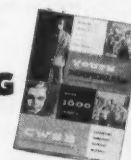
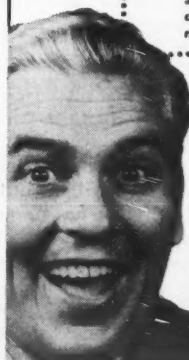
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need. The healing and relief work done in the name of Christ today is a continuation of His life work.

We need not apologize for our concern for afflicted and poverty-stricken people. Nor is it enough to give them temporary help. The concern of the church must include the conditions that produce poverty and sickness. Someone has said that the Good Samaritan today would not only rescue the victim but would also lead a movement to make that highway safe for travel.

Theological education in our times includes courses and guided experience in service to the afflicted. Christian sociology helps young pastors to see where the evils originate and suggests ways in which they may be met.

Peter and John would not have been satisfied with trying to rescue a drunkard. They would begin there. But they would have been concerned with the conditions that breed drunkenness. Such as we have must be dedicated to the purpose for which our Lord lived.

• October 25

#### **Undaunted Witnesses**

ACTS 4:1-14, 19, 20

Christians should not be surprised at opposition. Jesus had warned His disciples that they would be received with the same hostility that sent Him to the cross. Now, for the first time, the truth of His warning was demonstrated. The Jewish leaders had taken for

granted that the death of Jesus would end the Christian movement. They thought it would die out by itself. Pentecost must have been a shock to them with the resurrection of Christ being preached successfully to festival crowds. Yet they hesitated to act.

The healing of the lame beggar by two of Jesus' leading disciples brought the issue to a head once more. It took place at the most prominent place in Jerusalem. Crowds at the temple were eyewitnesses and many believed a miracle had been done. Peter had used the occasion to preach Christ. No wonder the Jewish leaders were "annoyed." Their plot to end Christianity with a cross had backfired. They had not counted on a resurrection!

The word "daunt" means literally "to tame." Peter and John were untamed by threats or imprisonment. They were not yielding to the bit.

The power of the resurrection is the same power that frees men from all the repressive bonds fastened upon them by the world's intolerance. The resurrection of Christ was the heart of all the first sermons preached after Pentecost. Christian believers simply did not fear death. They only feared to be untrue to their Lord. Christian witness in that conviction commands a hearing. Thousands were won to Christ by the undaunted witness of Peter and John. When twentieth century Christians show this spirit to the world there will be hostility, but also converts.

#### **PAROLED TO THE CHURCH**

(Continued from page 57)

In 1943 Jerry Kolander took time away from the University of Minnesota to put in 18 months' combat service with the U.S. Navy in the Pacific. He returned to school in 1946, obtained his law degree two years later and moved to Amarillo, the home of his wife's parents.

Until he was admitted to the Texas bar he took a job as a newspaper reporter, an experience that aided him greatly later on in publicity dealings with juvenile offenders. A short time later, Kolander accepted an appointment as an assistant county attorney. He had finished his second elected term as county attorney when he was asked to take over the juvenile court.

His church life is a busy one. He's been an elder of the Trinity Lutheran Church, president of the congregation and president of the church school board. Nor does his work with youth end with his day in court. He has three children (non-delinquents) at home.

Thomas Thompson, daily columnist and editor of the Amarillo *Globe-Times*, recently wrote: "Judge Jerry Kolander is one of the 15 or 20 most respected men in Amarillo. Some

would place him among the top five. Since taking over the domestic relations court, he has accomplished wonders. He hasn't stopped juvenile delinquency, but he has slowed down crime among our young people. By his compassion, his sense of right and his firmness, he has put many a youngster back on the right track."

Statistics in the Amarillo juvenile court speak for themselves. In 1957, the court heard 317 juvenile cases. This figure dropped to 225 last year. Thirty youngsters—those who were several-time repeaters and had been given earlier chances under the voluntary probation plan—were sent to training schools by the court in 1957. Only 19 were confined in 1958.

A hard-boiled police officer said of Jerry Kolander's revolutionary juvenile court: "It will work for those who try to make it work. That includes the kids, the parents and the ministers. I've seen it pay off in many cases where the individuals gave it a sincere try. Even if it saves just one kid out of several from going wrong, it's well worth it."

It surely is—especially if that one is your kid. And he could be. **THE END**

CHRISTIAN HERALD



## TAXPAYERS

(Continued from page 26)

at the close of World War II. When the decision was made to close the Galesburg branch, which had offered courses only at the freshman and sophomore level, it looked as if the death knell had been sounded for the new rehabilitation program. Many of the administrators and faculty on the main campus were reluctant to see the program transferred to Urbana. Their campus was already inundated with a tidal wave of students; they did not see how they could accommodate students unable to walk or seriously handicapped by other crippling disabilities. At best, they thought it should be regarded as just a temporary program to provide for war veterans. Surely professors could not be expected to play nursemaid to helpless invalids!

Those who held such views reckoned without the persistence of Nugent and the "Lucky Thirteen." They marched on the Urbana campus to tell their side of the story. They marched on the state capitol, too. In their wheel chairs they scooted down the sidewalks of Springfield; they hopped the curbs; and they rolled their chairs up planks to enter the state house. They rolled their way into the governor's office. They rolled their way into the hearts of those they met! In addition to winning sympathy and admiration, they proved they had the courage, the persistence and the intellect to get a college education.

The go-ahead signal was flashed, and the program was transferred to the campus in Urbana.

Situated in the heart of the farm belt, the Urbana campus is almost as level as a table—one ideal factor for those who propel themselves on wheels. However, the campus, with its almost 20,000 students, is a large one. Able-bodied students have to hustle as they rush from one building to another during the ten-minute break between classes. There's also the problem of stairsteps as a student hurries from the ground floor of one building to the third floor of another. There's a problem of dormitory space, too.

Like a master of military logistics, Nugent in those early days tried to get his students enrolled in classes in three or four of the centrally-located buildings on the sprawling campus. These were buildings with elevators, and long wooden ramps were constructed to outside doorways. Some of the veterans operated specially-equipped automobiles, and for those fortunate ones parking spaces were reserved close to classroom buildings. Woe betide the thoughtless motorist who did not respect those signs reading, "This space reserved for paraplegics only."

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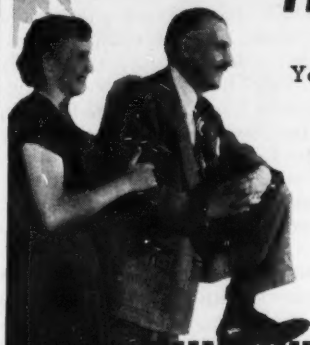
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Nugent took over several small barracks  
that had been for servicemen during  
war training programs. It was necessary  
to widen doors, build ramps, install  
special toilet facilities, and make other  
changes to enable handicapped stu-  
dents to live in a self-sufficient manner.

At first, many a student rushed to do  
favors for the handicapped—to push  
their wheel chairs, to open doors and  
to do errands. They soon learned, how-  
ever, that unless a student was really  
in a tight spot he preferred to do things  
for himself. In much the same way,  
many professors sympathetically cod-  
dled the handicapped students; they,  
too, soon learned that was not what the  
students themselves really wanted.  
They were determined to be indepen-  
dent.

These students were not holding out  
academic tin cups to solicit "A" grades  
in basket weaving and music apprecia-  
tion. They were eager to compete on  
equal terms with all other students in  
getting a thorough preparation for their  
chosen careers. Depending upon their  
interests and aptitudes, they tackled  
difficult courses in mathematics, lan-  
guages and science. They plowed step  
by step through the arduous studies in  
law, commerce, education, and other  
fields.

Thus far, 154 students have gradu-  
ated, and the record they have set is  
commendable. Despite their physical  
handicaps, they have been placed in  
jobs suitable to their training. Sponsors  
of the program are proud of the 100 per  
cent placement record, and they note  
that in addition to the graduates there  
are a number of other students who did  
not finish the entire rehabilitation pro-  
gram but who obtained relatively good  
positions on the basis of the training  
they did acquire. The incomes of the  
graduates average \$5,500 per year.  
Furthermore, sponsors point out that  
these are young people, just getting  
started in their chosen life work and  
with a potential of further growth.

Their occupations are about as varied  
as those of the student population as a  
whole. For example, Lysander Thomp-  
son liked the academic life so well that  
he did not stop with the attainment of  
a bachelor's degree. He kept hitting the  
books until he was entitled to put the  
letters "Ph.D." after his name and he  
is now an assistant professor of history  
at the University of Minnesota.

Robert Underwood is manager of  
the tape network of the National Asso-  
ciation of Educational Broadcasters.

Robert Kaloupek was elected county  
treasurer in Poweshiek County, Iowa.  
Roald Jacobsen is practicing law in  
Rockford, Ill.

One of the girls who entered the re-  
habilitation program when it was made  
co-educational, became picture editor  
for an encyclopedia.

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William R. Acheson upon completing his degree in architecture was awarded a Ryerson Traveling Fellowship and is doing six months of independent study in Europe. He has been employed by a firm in Hammond, Ind.

Ronald L. Smoot is an instructor in mechanical engineering at the University of Illinois.

C. Ben Graham has completed medical studies and is now an intern in Seattle, Wash. An honor student as an undergraduate at Illinois, he continued to maintain a high academic record in medical school. It is believed that Graham is the first person to enter medical school as a wheel chair student.

Incidentally, Graham was one of the first star athletes in the paraplegic group. Thorough believers in the old adage that "all work and no play makes Jack a dull boy," the physically handicapped students have their program of sports, games, social activities.

AS Harold Scharper, a member of the crutch and wheel chair brigade, once told a Kiwanis Club audience, "There isn't a man out there who can do anything I can't do—except skip rope." With a grin he added, "And I don't want to skip rope."

For some of the students with extreme handicaps, simple therapeutic exercises are as difficult as scaling a mountain is for the able-bodied person. But for the more fortunate ones, shoulder, arm and back muscles are developed until they become incredibly strong. With modifications as needed, the students engage in bowling, ping pong, swimming, archery, fishing, golf, basketball and baseball.

Some of the hardier men even play football—a sport with an ironical name in view of the fact that the participants can't use their feet. They divide themselves into the Whites and the Blues, the only college wheel chair teams in the nation. With six men on a side, they play a modified version of two-handed touch football. The ball is passed, rather than kicked, and the players fight their way down the 100-yard field with all the determination of the regular varsity team.

The sport at which the men shine most brilliantly is basketball. The Illinois members play other wheel chair teams from all over the nation, and in 1953 won the championship trophy in the National Wheel Chair Basketball Tournament. Spectators thrill at the speed, courage, and dexterity of the players, who have learned through countless hours of practice to dribble, pivot, guard and shoot with remarkable skill.

As the game opens, the centers for the opposing teams sit closely side by side in their wheel chairs in the center

(Continued on page 70)

OCTOBER 1959

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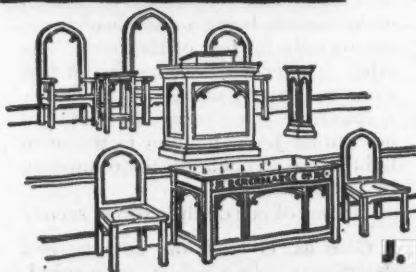
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# Daily Meditations

by HALFORD E. LUCCOCK

## Thursday, October 1

READ GALATIANS 6:2

A VERY COMMON expression we all use is, "as far as I'm concerned." We say it in all kinds of connections. We say, "As far as I'm concerned, it would be all right if I never had any carrots," or, "As far as I'm concerned, I have no desire to fly."

Put the question in this way: how much are you concerned about the things that make for the betterment of your city, your country, your world? How much are you really concerned about the progress of your church? About racial injustice and racial conflicts? About the hungry and homeless refugees of the world? About the peace of the world? "As far as you are concerned"—how far is that?

*May the wideness of our concern for all Thy family more and more match the wideness of God's mercy, like the wideness of the sea. In Jesus' name.*

## Friday, October 2

READ GENESIS 28:17; PSALM 133:1

ONE OF THE MOST widely known quotations of Shakespeare is, "All the world's a stage and all the men and women merely players." The world is regarded by different people in many different ways. To some people the world is a stage, a place where we play out our parts; some have the star parts, the majority just "walk-on" roles. To some people the world is a workshop with its various products and processes of manufacture. To some pessimists, the world seems a strange jumble, "a tale told by an idiot, full of sound and fury, signifying nothing."

To the Christian, the world is a home where, in fellowship with our brothers, we can work out the will of our Father.

*May we always regard the world as our Father's house, and strive to make it more and more a home of brothers. In Jesus' name. Amen.*

## Saturday, October 3

READ GALATIANS 2:20

THE LAST WORD of Henrik Ibsen, the dramatist, was a strange word for one's last "Nevertheless." He was engaged in a conversation, and had reached that word when he died. It's

a good word to have on our lips and in our hearts and minds. It can mean that in the midst of life's trials and troubles and burdens, we are not defeated. We can say with Paul, "Nevertheless I live, yet not I. But Christ liveth in me." We can say, in the midst of all perplexities, "Nevertheless we . . . look for new heavens and a new earth, wherein dwelleth righteousness" (II Peter 3:13).

*Hearten us, O God, for every struggle with evil, with disappointment and fear. And strengthen our faith in Thy love and power. In Jesus' name.*

## Sunday, October 4

READ LUKE 10:25-27

A WORLD WAR II chaplain, back from four years in the Pacific, said that the average American soldier was not interested in religion because he thought that religion was merely the sum of things one ought not to do.

That is largely true also of people who are not soldiers. The Christian religion is not chiefly made up of negatives. Its central part is made up of glorious positives. "Thou shalt love the Lord thy God," and "Thou shalt love thy neighbor as thyself." Christ's call is: "Take up thy cross and follow me."

*Help us, our Father, to have such strong positive devotion to Thee that we may be saved from living lives of negatives and prohibitions. Amen.*

## Monday, October 5

READ JOHN 19:38-40

READ THE SCRIPTURE verses for today carefully, for they speak directly to each of us. The scene is the burial of Jesus after the crucifixion. The two men in those verses might be called, "the secret friends of Jesus." They did a kindly service, giving the body a decent burial. One is described as "Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews." The other is Nicodemus, who at the first came to Jesus by night.

"Secretly" they were disciples, but not during Jesus' life, out in the open light where all could see them standing by Jesus' side!

Is some of our discipleship in secret?

*Give us, O God, the courage and devotion to take a public, not a secret,*

*stand for Thee, that all who know us may know that we are disciples of Christ. In His name, Amen.*

## Tuesday, October 6

READ I PETER 1:18

TAKE THIS VERSE from the first epistle of Peter into your thought today. "You have been ransomed from the futile way of living passed on to you by the fathers." (Phillips translation) Think of that phrase, "futile way of living." That ordinarily might mean "frivolous habits of life," that of a waster, a way of life made up of dissolution and trifling amusements. It need not be that way at all. A person might be seriously concerned in making a big financial success of life and still be engaged in a "futile way of living," in that the really big things of life are not given any place, that of a sustaining faith in God, and being a co-worker with him.

*Our Father, help us to keep first things first in our lives. Save us from a life, no matter how comfortable, that is futile. Amen.*

## Wednesday, October 7

READ ISAIAH 52:7

*Oh, be swift, my soul, to answer Him,  
Be jubilant, my feet,  
Our God is marching on.*

—JULIA WARD HOWE

THERE IS a command in the familiar Battle Hymn of the Republic, "Be jubilant, my feet." That command has a close connection to Christian living. We never really get the full joy of Christian faith and living till it gets into our feet. That is, until faith impels us to move and to go places in the service of Christ. Recall how great a part the feet played in the stories of the Resurrection. It is a succession of foot races. They ran with the good news. Recall again the lines of the hymn of Frances Ridley Havergal, "Take my feet and let them be swift and beautiful for Thee."

*May we be swift and joyful in doing errands, O God, in Thy service. In the spirit of Jesus. Amen.*

## Thursday, October 8

READ MARK 14:3-9

TRY A LITTLE experiment today. See how much of the Gospel narrative you

CHRISTIAN HERALD

can recall, specializing on this question, "Who were the people whom Jesus praised?" That would be the highest honor that anyone ever received—to be praised by Jesus. Those who readily come to mind are the woman who anointed Jesus with precious perfume and the poor widow who put "all her living" into the treasury for the poor (Mark 12:41-44). There were others. Can you think of any success in life as great as winning the praise of Jesus?

*Help us, O God, that we may so live and work and trust that we may receive the commendation of our Master, Jesus Christ. In His name. Amen.*

#### Friday, October 9

READ MARK 10:17-22

IN THE GOSPELS, we read much of the people whom Jesus won to His following, such as the disciples. Have you ever thought of the people whom Jesus lost? For He did lose some. One, of course, was Judas. He finally lost Judas. Another was the young man known as the rich young ruler. He had the chance to be a disciple, but "turned away sorrowful." There were some others mentioned. Can you think of them? Why did they turn away from Jesus?

*O Jesus, we have promised to serve Thee to the end. O give us grace to follow, our Master and our Friend. Amen.*

#### Saturday, October 10

READ PSALM 19:8-11

EMILY DICKINSON has a very mournful line of poetry. "The long effort to live, and its bleak reward." That sounds bleak enough, doesn't it? It is true that, unfortunately, that seems to be a fair description of what life is to many people, "a long effort," and "a bleak reward." Ill health, deaths in the family, financial disasters, have given to many people a tough life to live.

But even so, life need not have a bleak reward. A life of fellowship with God, a life of service to and with Christ, is more than a "long effort to live." As to a reward, recall the words of our Bible reference today, "In the keeping of them [God's judgments] there is great reward."

*May we serve Thee faithfully, O God, in good times and difficult, that our reward in Thy love may be great.*

#### Sunday, October 11

READ ACTS 1:8

WE HEAR MUCH, in discussions of the Christian life, in sermons, teaching and books, about witnessing. We are to be witnesses for Christ. It is well to



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remember that in a law court, the only witness that counts is what one has actually seen and heard himself. Not what he guesses, or imagines, but what has happened to him.

So in witnessing for our faith, the thing that counts is what happened to us, what we know from our own experience, what we are, as a result of our faith, and acting on it.

*Thou hast bidden us to be witnesses for Thee, O God. Grant that our lives may be such that we may draw people to Thee by our witness. In Jesus' name.*

### Monday, October 12

READ II TIMOTHY 1:7

*He gained a world: he gave that world its grandest lesson, "On, sail on!"*

—JOAQUIN MILLER

FOUR HUNDRED and sixty-seven years ago today, Columbus discovered America. That seems a short time for all that has happened on this side of the Atlantic. Note one thing that Columbus did. The idea that the earth was round was a very common idea in his time. But Columbus made the idea a reality. Our call, as Christians, is to turn the great ideas of our faith into realities. It is to turn the idea of faith into the reality of faith in our own lives, to turn the idea of Christian love for others into reality. By this way we show love.

*Grant, O God, that we may show forth Thy love in our lives, that men and women and children may see it, and turn to Thee Who art love. Amen.*

### Tuesday, October 13

READ PROVERBS 1:8, PSALM 133:1

AN EXECUTIVE of a national association of homebuilders declared over two years ago that 16 million homes are below standard. By that he meant that certain equipment considered essential to desirable living standards is missing. What this officer of the company was really talking about was houses. Suppose we consider home in the highest sense, that of a spiritual fellowship, a family. What do you consider essential for a Christian home? Are there any homes of people called Christian which are below that standard? What should a Christian home be, as regards worship, Christian teaching, the climate of the home?

*We thank Thee, O God, that Thou hast set the solitary in families. May we cherish Thy gift of the family. May we make our homes the true dwelling place of Thy Spirit. Amen.*

### Wednesday, October 14

READ MARK 8:36

SCIENTIFIC INSTRUMENTS now

measure the earth and report the exact size and weight. Have you ever measured the earth? That seems like a foolish question. It means, have you ever measured the value of the world to you? In other words, how high a value do you set on what the world can give you?

Jesus measured the world twice. We read in Matthew 4:7, 8 that in His temptation Jesus was offered the kingdoms of the world. To Him that was worth nothing, compared to doing the will of God. Jesus measured the earth again, on Calvary. The world was worth everything, that it might be reconciled to God, and that God's love might be shown.

*Help us to measure the things of the earth as Jesus did, that we may make the choices which He made. Amen.*

### Thursday, October 15

READ GENESIS 47:6

WE RARELY EVER, if at all, think of the text chosen for our Scripture reference for today, but it is worth careful thought. It is in the story of Joseph in Egypt. The ruler Pharaoh is giving directions to Joseph about the settlement of his father and brothers in Egypt. He says, "If thou knowest any men of activity among them, then make them rulers."

That puts a high rating on activity. In the Christian life, also, activity counts highly. Men of activity are the true aristocrats in the kingdom of God. That does not mean physical activity. There are many kinds of activity in serving God. Prayer is activity of the highest sort. Helpful service is activity which God welcomes.

*Help us, O God, to be people of activity for Thee. Save us from sloth and indifference. In Jesus' name. Amen.*

### Friday, October 16

READ ROMANS 16:1-15

ONE OF GOD'S rolls of honor in the Bible is found in the 16th chapter of Romans. In it Paul sends his greetings to many friends. What makes it an impressive roll of honor is that the people are workers. There is much mention of hard work—how firm a foundation for a church! Notice, "Priscilla and Aquila—workers." "Phoebe, a helper of many," "Mary who worked hard"; "Urbanus, our fellow worker"; "Persis, who worked hard in the Lord"; "Those workers, Tryphaena and Tryphosa"; "Timothy, my fellow worker"; not a flowery bed of ease in the chapter!

*Grant, O God, that we may attain the honor of being workers for Thee. Whatever our hands find to do in Thy service, may we do it with all our might. In Jesus' name. Amen.*

CHRISTIAN HERALD



**Saturday, October 17**

READ MATTHEW 6:31-33

HERE IS a quotation from a book on English costume in the 16th century. It was written about 400 years ago, but still raises questions we ought to consider:

*"Oh, how much cost is bestowed nowadays upon our bodies, and how little upon our souls!" cried the Puritan, William Harrison, in the middle of the sixteenth century. How little indeed could have been left for anything! Never in the history of fashion was there such magnificence—such panes and puffs and pikadils, such aiglets and oes, such pinking and pouncing.*

How does the time spent on our clothes compare to the time spent on our souls?

*Grant, our Father, that we may seek first Thy kingdom and leave all other things in a lesser place. In Jesus' name.*

**Sunday, October 18**

READ EPHESIANS 6:12, 13

HOW LONG is it since you have read *Pilgrim's Progress*? Why not try it again, beginning now. Its wisdom for living is inexhaustible. For instance, here is a word for our battle with temptation. When he was confronted in the Valley of Humiliation by a terrible enemy, Christian began "to be afraid, and to cast in his mind whether to go back or to stand his ground. But he considered again, that he had no armour for his back... therefore he resolved to venture and to stand his ground."

That is the way to fight temptation and to fight in God's Holy War against evil. To have no armour for our back, so that we do not run away!

*Help us, O God, that having done all we can for Thee, to stand. Amen.*

**Monday, October 19**

READ ROMANS 8:39

MONICA BALDWIN, niece of the British prime minister, spent 28 years in a convent in France. When she returned to the outer world in London, she was completely bewildered. She said, "I felt like a quivering mouse among the turbines of some gigantic engine room." That is a vivid description of a feeling of being lost. In this world of impersonal forces, we are often tempted to feel lonesome and insignificant. There is tremendous need for a personal gospel of God's love for individuals in this impersonal world.

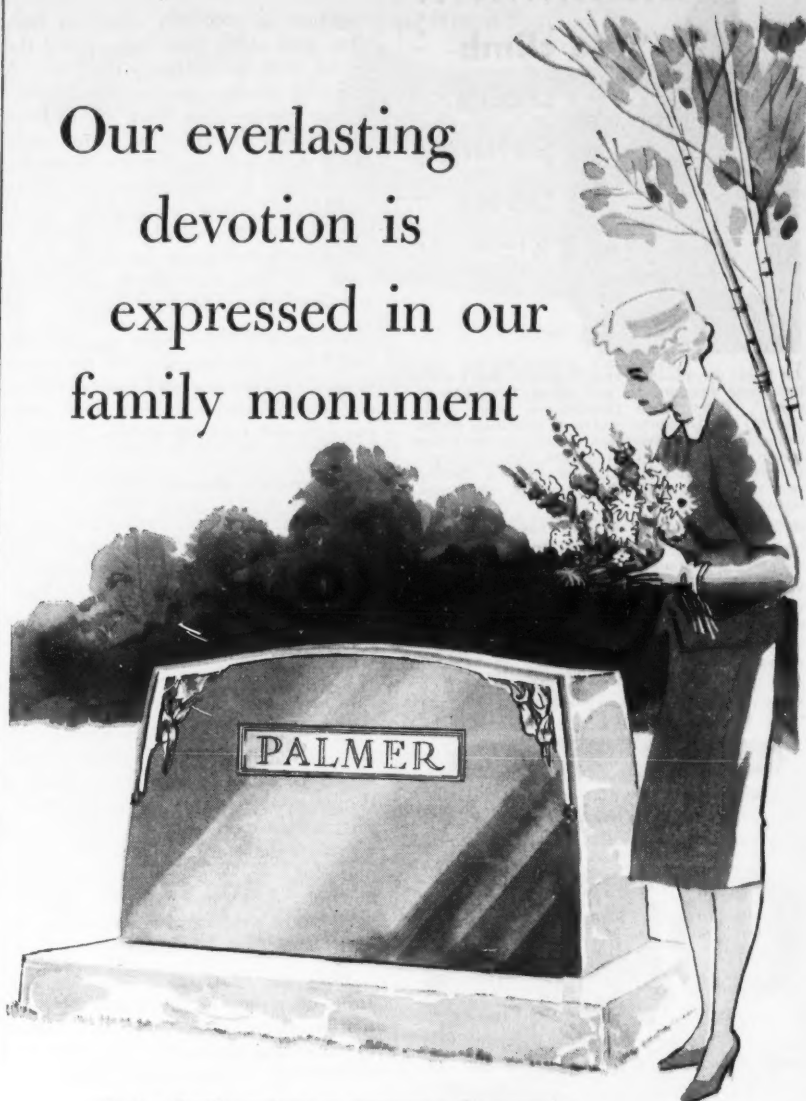
*Help us to believe the good news in Jesus Christ that we have a unique and eternal place in Thy love, O God.*

**Tuesday, October 20**

READ EPHESIANS 1:18, 19

ONE MAN said of a very dear friend  
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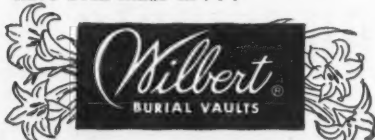
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who had an inspiring effect on him, "One goes away from him seeing the world with re-christened eyes." A beautiful phrase—"re-christened eyes." It can mean eyes that have been touched by the spirit of Christ, eyes which look out on the world as He looked on it. With eyes that are "christened," that is, "made Christ-like," we see the world as our Father's world; we see those in all kinds of need, as Jesus saw them, as fainting and "having no shepherd."

*We pray Thee, O God, for re-christened eyes, for eyes that see the needs of men and women and little children, and enlightened eyes that will guide our feet into paths of service. Amen.*

**Wednesday, October 21**

READ ACTS 17:16, 17

**WHAT EXASPERATES** you? What are the things that get you irritated and stirred up with indignation? Read the verses selected for today. Paul was irritated by the idols he saw everywhere. Dr. Goodspeed translates it, "he was exasperated."

Paul was exasperated by things which injured life for people, the worship of pagan gods. We often get exasperated, not so much by the evil things in the world, but our personal affairs, "we were slighted," or "we got a smaller share of some gain than some one else," or, "we got defeated in an election." Just concerned, not so much with God's world and His children but with "me," "me," "me."

*Help us, O God, to lift our eyes from ourselves to the needs of other people, that we may be true followers of Him who counted not his life dear to Himself. In His name. Amen.*

**Thursday, October 22**

READ PSALM 119:97, 98

**SOMETIMES** a few words which we come across in one reading seem to rise right up and hit us in the face. Here is one. A lady from Boston was explaining how she read the *Atlantic Monthly*. She said, "I just skim through it, like the Bible." That is what some people do with the Bible, they "skim through it." Do we do any better? Try this minimum—four minutes a day.

*A glory gilds the sacred page, O Lord. May a glory gild our life by our knowledge of Thy Word. Amen.*

**Friday, October 23**

READ LUKE 6:48

*But should the surges rise  
And help delay to come,  
Blest be the tempest, kind the storm,  
That drives us nearer home.*

—HYMN

**DURING** the crushing defeat of

France in 1940, Mr. Churchill asked the French, as the German armies were rushing along to Paris, "Where are your reserves?" "We have no reserves," they answered.

In a similar manner there are many situations in life which call for reserve strength if we are to meet them. Among such demands are those of sickness, loss, death of dear ones, disappointed hopes. The question comes in such emergencies, "Where are your reserves." Do we have any? We need reserves of character which have been built up by faith, by the practice of prayer, by "walking humbly with our God."

*May our dependence on Thee, O God, be so strong and constant that we may be strong in Thee for any trial.*

**Saturday, October 24**

READ JAMES 3:7-10

**HERE IS** a word on the good and bad powers of the tongue, worth meditating on by all of us who use our tongue at all. It was written by the Greek, Aesop, who wrote the *Fables*.

*Is there anything better than the tongue? Is it not the bond of society, the organ of truth, the expression of reason, the instrument of kindness to man and of praise and adoration to God?*

*Is there anything worse than the tongue? Is it not the instrument of strife, the means of contention, the source of division and wars, the organ of error, of lies, of calumny, of blasphemies?*

*Set a seal upon our lips, O God, that we may refrain from saying untrue, unkind, and cutting things. Open our lips that in all we do we may give forth Thy praise. In Jesus' name. Amen.*

**Sunday, October 25**

READ MATTHEW 7:21

**THINK THIS OVER.** Sir Max Beer-bohm, the English writer, declared that he had been a great admirer of George Bernard Shaw, marred only by "dissent from almost any view which he holds about anything."

Christ has too many admirers of that kind! They do admire Him, they praise Him; in the congregation they will sing about Him. But they do violently dissent from many views that He holds. They dissent from His love of all men, whatever their color. They dissent from Jesus' view that profit-making is not the chief end of life.

*Grant, O God, that our admiration of Christ, our Master, may not be a merely sentimental praise, but be shown by a constant devotion to what Jesus taught. For His sake. Amen.*

**Monday, October 26**

READ JOB 42:5

**A PROMINENT** New York publisher,

**CHRISTIAN HERALD**

when he was a student at Columbia University, made \$5,000 writing a series of alluring advertisements for an automobile (the Jordan "Playboy") that he had never seen! Think that over. It pictures a danger of every Christian, talking about the Christian faith when he has never really experienced it or lived by it. It is a preacher's danger, that of speaking eloquently about Christianity when he has never actually made it his own in his experience. Remember the words of Job, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee."

*May our communion with Thee, O God, be real. May our religion not be second-hand or merely hearsay. For Jesus' sake. Amen.*

## Tuesday, October 27

READ PROVERBS 23:7

COUPLE with our Scripture verse for today's meditation these words of a famous physician, Dr. Axel Munthe Henrote: "A man can stand a lot as long as he can stand himself. He can live without hope, without books, without friends, without music, as long as he can listen to his own thoughts." We read in Proverbs, "As a man thinketh in his heart, so is he." Our first major task is, with God's help, to make ourselves fit to live with ourselves.

*Help us, O God, to cleanse the inside of the cup, to bring such a measure of Thy spirit into our lives that we may be able to stand ourselves, and that other people may be able to stand us. In the name of our Lord and Saviour, Jesus Christ. Amen.*

## Wednesday, October 28

READ NUMBERS 7:9

*I love Thy church, O God,  
Her walls before Thee stand,  
Dear as the apple of Thine eye  
And graven on Thy hand.*

—TIMOTHY DWIGHT

A NOTABLE minister has drawn our attention to a little thought of our text, describing the carrying of the Ark in the march of the Israelites. "And to the son of Kohath he gave none (that is, no mobile units of transport) because they were charged with the care of the holy things, which had to be carried on the shoulder." The preacher wrote, "Wheels, machinery, organization, are not to be despised; but the Ark of salvation, the living church, must be carried by men and women, willing to bear it upon their shoulders and upon their hearts."

*Grant, O God, that we may give all our hearts to caring for the Church of the living God. In the name of our Lord and Master, Jesus Christ. Amen.*

(Continued on next page)



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**Thursday, October 29**

READ PSALM 96:1-4

A RADIO ANNOUNCER, reporting on the weather some time ago, said something which, unfortunately, represents a common attitude to life. He was predicting good weather and said, "Of course, when it is good weather, there is nothing much to say."

How mistaken that is, as an attitude. Yet many people think that way. When the "weather" in their personal lives is good, when their situation in life is fortunate, they take it for granted and say nothing. There is no grateful thanksgiving. Their weather is good, so "there is nothing much to say."

*May we forget not all Thy benefits, O God. Day by day may we respond to Thy continual mercies by our continual thanksgiving. In the spirit of Jesus. Amen.*

**Friday, October 30**

READ JOHN 16:33

THERE USED TO BE a song, no longer sung much in churches, "His yoke is easy, His burden is light." The meaning of those words was often distorted to indicate that it is a very easy thing to be a Christian; no load to carry at all. That is not true. Here are true words from Bishop Otto Dibelius, a Christian leader in a difficult place,

### THEY ARE MAKING TAXPAYERS OF THEMSELVES

(Continued from page 63)

circle. The referee tosses up the ball for the center jump and the game is on. The players with the ball roll madly down the court, looking for an opening under the basket. With five opponents cleverly manipulating their chairs to keep between the advancing players and the basket, the game becomes a real contest of wits and physical skill. The offensive team tries to work the ball in for a close shot near the basket; but if the defense is tight, one of the more muscular players may take an occasional shot from 20 feet out. Any spectator who fails to appreciate the skill and strength involved in that kind of shooting is advised to sit in a chair and try to make a basket himself.

This past year there were 49 coeds in the rehabilitation program, 31 of them in wheel chairs, the others ambulatory. Many romances have developed during the ten years of the program; in some instances, boys and girls in the rehabilitation program have become attracted to each other, but there are many more cases in which an able-bodied student and a boy or girl with crutches or chair have fallen in love with each other. The yearbook of Delta Sigma Omicron (originally known as the Disabled Students Organization)

East Germany. "Christ has not made life easier for me. On the contrary, it would have been easier to live without Him than with Him. He puts burdens on the soul." Jesus said, "Let him deny himself, and take up his cross daily, and follow me."

*May we not seek the easy way in life, our Father, but may we seek the way which keeps us in communion with Thee and obedient to Thee. Amen.*

**Saturday, October 31**

READ ROMANS 14:7

TONIGHT is celebrated as Halloween. It is the night before All Saints Day, and by tradition is supposed to be the night when ghosts come back to earth and are loose. The old tradition gives a fine chance for children to run wild with "trick or treat" demands. There is a real and high truth, however, in the idea of departed spirits coming back to earth. Men and women have lived lives devoted to the things of God, and their influence abides. Their spirits live in the world for good. Think, for instance, on this Reformation Day, of the continuing influence for good of Martin Luther.

*Help us, O God, to receive the quickening and inspiration which come from those who have lived nobly for Thee. In Christ's name. Amen.*

contains numerous references to love in full bloom. There are sections telling of parties, picnics, dates, engagements and weddings. The alumni section follows through with birth announcements and other evidence of happy family life.

Wedding bells rang in Louisiana, in June for two paraplegic students who had met at the University of Illinois. Brown-eyed, dark-haired Dianne Dezauche was a typical Southern belle, except for the heavy braces that she had worn since she suffered a crippling attack of polio at the age of 11. Don Glyn of Mokena, Illinois, was crippled by a severe attack of virus pneumonia at the age of 15.

The bride, attractively gowned in white lace, left her wheel chair at the door of the Memorial Methodist Church in Opelousas. It was the first time she had walked without crutches, but she had vowed, "I will walk down the aisle at my wedding."

After the ceremony, with tears glistening in their eyes, wedding guests tossed rice at the couple as the two collapsible wheel chairs were put into the car, along with the bride's trousseau.

Don is now an office superintendent

CHRISTIAN HERALD



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for an insurance firm in Chicago, and there's every evidence that the Glyn's will "live happily ever after."

The Illinois program, good as it is, can serve only a fraction of those who would like to attend. However, the program has served as a model to several other institutions.

Professor Nugent, says, "There has been an immeasurable waste of human resources among our physically handi-capped." He notes that men with brilliant minds and with the potential of scientists and engineers have been channeled into minor craft areas or have remained idle—burdens upon their relatives and society.

The scope of this problem is vastly greater than most people realize. There are authoritative estimates that 28,000,000 people in the United States have permanent physical disabilities of some type. Among the younger generation, it is estimated that one out of every ten children has a physical disability.

The Student Rehabilitation Center at the University of Illinois has proved that in the vast ranks of the physically disabled are many who are intellectually capable of getting a college education and of becoming productive—and happy—members of society. END

### MISS ADDIE

(Continued from page 23)

printer, advertising manager, circulation manager. For 42 of those years she'd set all the type by hand, composing without copy; it was a surrender equal to Appomattox when she finally put in a linotype and allowed a printer from New Harbor to come over twice a week.

She looked out of character today—uncomfortably, almost belligerently, "got up" in a flower-splashed voile dress instead of her usual black apron. Something that passed for a hat sat on her head. And her white shoes were recently cleaned. For the funeral. It was late, early October, for voile and white. But the weather held hot, and Miss Addie was a practical woman.

Funeral or no funeral, I felt a moment's grin tug at me.

"Frank—"

"Yes, Miss Addie," I answered.

She was clambering out of the car, extricating keys, satchel—surely you couldn't call that oversized brown leather thing she always carried a pocketbook!—and I knew better than to turn a hand to help her.

"Yes, Miss Addie?"

She wore brusqueness as she wore her own hide; but there'd been a kind of smoldering too since the church service. I waited.

"Those ice cream concoctions you've wanted for 15 years to foist off on me.

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I'll take a sample. Before I open up."  
"For the kid?"  
"What kid?"

It was obvious now that we were stalling. That, as far as Miss Addie was concerned, we hadn't caught sight of him yet. She trotted behind me to the door of the drug store and waited while I took down the "Closed from 2:00 to 3:00 for Ruskin Funeral" sign. The undertaker had furnished them. I don't recollect his ever before having to furnish signs to business houses for the funeral of anyone so young.

But then, I've lived in Wedgeville only these last 15 years. Since I got out of pharmacy school and married Marg. Maybe sometime before then the town had a businessman young as young Ted Ruskin. I doubt it.

Twenty-one, a month before he died. Just getting the cobbles kicked out of his way—and started. It was on all the faces there at the church this afternoon. Faces that wouldn't have given him a second look seven years ago when the other accident happened.

Seven years. . . . It had been hot that day too. Summer riding on through to October, holding its breath, sort of. I remember because when news drifted into the drug store about what had happened the fans were going, catching the words and whishing them around. "Some kind of skirmish, out at the carnival grounds. Part accident, part intent. But both of 'em killed, husband and wife. The wife lived on a few minutes. Ruskins. You know—family in that shack back of the light plant. Man always half drunk, woman with a scarred face. Followed carnivals some—leastways always mixed with 'em. Got two boys. One 14, one five. You see 'em around town—Ted, the bigger one. Think they call the little one Lanny—"

There had been exactly 11 people at that funeral, counting the corpses. And two of them had been Miss Addie and myself. And afterward—

Afterward! It hit me now like a thunderbolt, the parallel of it. For afterward, like today, we'd come back downtown and, in minutes, Ted had appeared at the *Advertiser*, stiff as chalk—in a supposed-to-be white shirt, too short for his 14-year-old arms. Appeared and started sweeping, hard. On boards clean as bone. . . .

"Something the matter, Frank?"

Miss Addie's voice jerked me back to the present. The chocolate syrup I was pouring on the ice cream had gushed over the edge. I swiped at it and my hand trembled.

I let it tremble. "I'm remembering," I said. And then—when she only sat there, hat pushed back, looking levelly at me—I said, "Life repeats itself."

"If we're lucky."

She let the words soak. Then she spooned into the sundae.

I was remembering how I hadn't thought much, at first, about Ted's showing up at the *Advertiser* that day seven years ago. After all, she'd hired him, just a few weeks before the carnival fracas, to do errands and the sweeping out. Where else would he think of to go after his folks' funeral, if not to the shack?

But she had snatched the broom harshly from him. "Where's the young one? The tadpole?" she'd almost belted. "You have got a brother, haven't you?"

And young Ted Ruskin had reached around a door and drawn out a scrap of a youngster, white-faced as the belly of a grubworm.

Marg had come walking into the *Advertiser* just then, looking for me. Someone, from the drug store she'd thought, had called and told her I wanted her to be there at 3:00. We never did exactly trace the call down.

ANYHOW, she stopped short, struck with the scene. Struck with Miss Addie's words, whipping out at the boy. "Ted Ruskin, this is too trifling a job for you now. A fellow 14 ought to be able to earn his *whole* keep. Yes, and look after his family too. I'm firing you as of today. Friday. If you expect to be eating Saturday you'd best start applying now, up and down the streets."

The boy stood there, stunned.

"And that place where you're living," she went on. "It doesn't cost enough rent to spur a man's ambition. You'd better clear out of there fast, before it starts nibbling into yours—"

"But—but Miss Addie—"

I don't know who said it—the boy or Marg. But Marg's mouth was wide open, and she was looking at me. As was Miss Addie too, direct.

A place in the drug store? Was that what she was thinking? We had two clerks already; Addie Spencer knew that. A—place—in—our—home? Sure, Marg and I were childless and, in a way, it nearly broke our hearts. But a boy from—from nothing—and with a white-faced sniveling little— It was as if something thickened in me like concrete. And lodged, solid.

"I've got to get back to the prescription counter," I remember saying stickily. And, after awhile, Marg was up front making sodas, like late every afternoon. Only very quietly.

It was Alfred Hoyt and his wife Nella, with five daughters already, who gave Ted Ruskin work in their grocery. Not for pay; he was under-age. But for all the food they needed and two rooms over the store. Jim Mulvaney, Wedgeville's night policeman, had a room across the hall, and it was there that Ted carried Lanny every morning to finish out his sleeping while he handled a paper route before school.



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When county officials got ready to investigate and take Lanny away to a "home," somebody told Ted just to walk in on them when they showed up at the rooms and start cooking a full supper, washing out clothes and mending them, cleaning the place—just the way he did every night. And to invite the investigators to the table too. It was one of the few times Miss Addie was thought to have coached him outright. And it had its effect.

After school Ted Ruskin hauled garbage, caddied at the country club. And then he saved and got a power lawn mower. The town's yards never looked so uniformly good. Soon as he was 16 he began working every minute he was out of school at Bruck's filling station. When he was 18 he leased it and extended cover over a repair shop. At 21 he owned the place and was commuting to night classes at the university to learn engineering.

Until Tuesday, that is. Early Tuesday morning, when those fool tourists, who should have left after Labor Day, overturned a boat and panicked, Ted got there first and got them in, but didn't quite make it back himself.

The town had one voice all day. A voice that said what a fine man Ted Ruskin had become. . . .

Miss Addie suddenly stuck her spoon upright in the sundae. "Put it on ice. I want to use your phone."

I heard her call Rev. Swanson's number and get his promise to meet "Frank Harper and me" at the Advertiser in "three minutes flat."

"Look—" I began when she came back up front.

"Yes you can," she said and hustled me next door.

The boy's pants were covered with burrs. He'd had to run hard and fast after they'd lowered the casket to get here when he did.

"Hello, Lanny," I said lamely. His eyes fastened on me.

Miss Addie spoke a businesslike "Be with you in a minute," and went to the back room for her apron. She just barely had it tied when Rev. Swanson, still in his sermon clothes, came in.

"Hello, Reverend," she said. "You want to pay your subscription, I suppose?" She said it all very fast.

"Well, I—"

It was evident that he had no idea why she had called him.

"Of course, I figure too," she added hastily, "that you'd like to explain to Lanny Ruskin here about your remarks this afternoon."

He was looking to her now for cues.

"A tragedy, you said." She was standing very erect. "We know you had to tell lots of those people that. Because that's what it seems like, on the surface—a tragedy, a waste. But Lanny here is 12 years old and big inside;

it's easy to get

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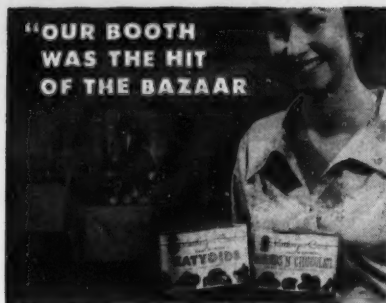
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his ears can stand a bigger truth. Right, Lanny?"

The boy tried to move his lips, but no words formed; he tried to nod, and his head stayed rigid. But his ears—it was as if they grew, perceptibly, to her spoken dimensions.

"Those tourists," Miss Addie prompted, "we never heard of before. But no matter—"

"—no matter," Rev. Swanson picked up. "They're human beings. Some of God's human beings. And they get to go on living because Ted was there when someone was needed. And maybe it was his purpose, his mission—his new mission, now that he had you coming along fine—"

The boy had moved a step closer to all of us. "Miss Addie—"

"Yes, Lanny?"

A pulse beat hard in his throat; his knuckles were clenched tight. "That's what I came here for."

"What's what you came for?" The words struck awkwardly through the room—poor spot composing for Miss Addie.

"For you—" He swallowed and breathed deep, "—for you to talk me into a man!"

The air hummed and shook still.

"My—my brother Ted—he told me once. If ever anything should happen, he said, and—and he shouldn't be around—to come right here and let you—" He faltered.

"Let me—what?"

I'd never noticed before how straight Miss Addie's shoes could toe when balancing was important.

"Let you—lace into me!" he blurted.

Miss Addie cleared her throat; that was all.

"He said"—the boy's emotions were unstoppered now—"that it was worse—and better—than a dose of castor oil."

Rev. Swanson rubbed a hand across his mouth. "Well, I think maybe—"

"Your subscription—" Miss Addie had grabbed at some files. "I find, Reverend, that your subscription isn't out at all yet. In fact, it has months yet to go. But I'm obliged, all the same, for your coming in—"

"Thank you," he said smoothly.

"You've no idea how hard good clean editing is for a minister to come by these days. So few people care—"

We watched him out the door, and the three of us stood looking at one another. "Well—why don't you get on back to your pills and perfumes?" Miss Addie said scratchily in my direction.

"You want me to?" I countered.

"No—that's not at all what I want you to do."

How did you start budging a block of concrete when it seemed ready at last to go?

I moved a step forward myself. "Lanny," I said. "Do you remember,

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on your own, the dressing-down that your brother got seven years ago?"

The shudder was visible. "Yes, sir."

"And you remember that he was 14 then?"

"Yes, sir."

"But you are only 12."

He nodded.

"Then, Miss Addie"—I didn't turn to her—"don't you think that maybe the 12-year-old treatment is in order today?"

"Oh, stop beating around the bush," she said. "If it took you that long to fill a prescription—"

"Lanny Ruskin—" I took him by the shoulders. "I fully expect—any minute now—for my wife Marg to come walking in here. You know why—"

"Oh, yes, sir!" And his face let loose into a boy's face. "She brought us lots of things to eat—most every week—"

Miss Addie coughed behind me.

And I cleared my throat. "Well, the point is—instead of Miss Addie talking you into a *man*, I—we'd-like to talk you into a *home*. With us. If you think you'd like—"

And there he was, looking straight into me—and sniveling—like when he was five—

"You know something?" I said quickly. "First time I ever saw you—really saw you, that is—you were white-faced as Miss Addie's shoes. You sure have done a heap of growing—into the sun."

The clock in the office ticked like thunder. All through us. "Marg must be late," I observed pointedly.

"She's not coming," Miss Addie said. "What!"

"Inside, that is. She's waiting out there, in the car." And she pointed through the window.

"Well, I'll be—I suppose," I said thickly, "that you already have this set up in type for tomorrow's paper?" "Naturally," she murmured. "Would you have wanted to wait until next week to read it?"

THE END

## BISHOP OF THE BOWERY

(Continued from page 30)

mission techniques was set up, to provide trained leaders for this unique ministry.

Not even a malignancy that last year required the removal of his larynx silenced him. He worked persistently at learning to speak with his new voice, meanwhile effectively continuing his administration of Bowery Mission.

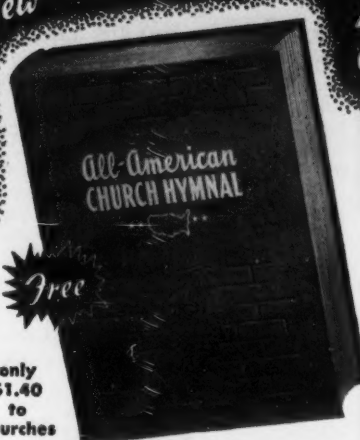
A gentle man, George bristled when anyone referred to the habits of the Bowery as "bums." He saw them as they, with God's help, could become, and his concern gave them—and him—a dignity. "Gentlemen," he addressed them, in his sermons.

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# motion picture reviews

## ★ *Third Man on the Mountain* (Disney, Buena Vista)

**T**HERE is something exhilarating about seeing a film of Swiss Alps and intrepid climbers scaling the windswept peaks while you sit comfortably in an upholstered theater seat, enjoying vicariously the risk to life and limb. And there is something most appealing in a boy's great ambition to plant his red shirt on the top of an unclimbed mountain.

For 16 years no one had attempted "The Citadel," called "killer mountain" by the townspeople, since an avalanche took the life of the boy's father, most expert guide in the area. Chafing at his duties as hotel dishwasher, the boy continually studies the mountain, trying to figure out a possible route to the top. Helping a skilled climber out of a crevasse leads to friendship and great opportunities for the 18-year-old, but he nearly ruins his chances by a foolish show of independence. He learns the lesson that mountain climbers in a party are dependent on each other and that

carelessness or selfishness may lead to death. He gets his chance at "The Citadel" and the boy becomes a man when, in view of the coveted summit, he helps an injured guide get to the base rather than be the first to reach the top.

This dramatization of James Ramsey Ullman's novel, *Banner in the Sky*, is a beautiful production with thrilling moments in the climbing sequences, quaint and colorful costumes and settings of Switzerland in 1865, a refreshing young romance. The magnificent scenery surmounts everything else in its breathtaking vistas and dangerous aspects. Wholesome and inspiring for young people, suspenseful and interesting to adults.

**Family**

## ★ *Power Among Men* (U.N. Filmboard)

**T**HIS film is more than a documentary, a drama in four episodes, a social treatise and constructive propaganda—yet it is all four. It is a notable achievement conceived from the idea that man has the power to build and to destroy, with the same means.

An Italian village destroyed in World War II, since rebuilt, is facing the day-to-day living in a still disturbed world. A derelict farm community in Haiti is re-vitalized through the efforts of a Belgian U.N. agronomist and his team, with the co-operation—and opposition—of the people themselves. A new industrial plant and community are built by men of 31 nations in British Columbia, Canada. The group must learn to work and live harmoniously through co-operative endeavor. A beekeeper in Norway whose apiary is near the Inter-

national Nuclear Research establishment blames its proximity for his loss and learns that atomic science has peaceful potentials. No solution is offered, no question is answered. It seems, however, that the answer rests with man, the nations and their world.

**Adults and Young People**

## Blue Denim

(20th C-Fox)

**P**ROBLEMS of today's young people, their freedom in personal relations, and their lack of communication with parents are given serious attention through the experience of a boy and a girl of good families with social and educational advantages and well meaning parents. The trouble is that too much is taken for granted on all sides, parents are too busy, young people are left to their own resources and their natural impulses lead them into trouble.

This is not a case of juvenile delinquency, but for want of guidance and proper parental information in sex matters it might have been much worse because they went into a panic. There is no attempt at "shock," an abortion is prevented, the parents come through in time and honorably, responsibility and courage are attained by the young couple in trouble. Everyone seems to blame for what happens and takes his share. All of this is treated with integrity and in good taste.

**Adults and  
Mature Young People**

Film Ratings by the  
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## FOR FAMILY

**Have Rocket, Will Travel (Col.)** Farce comedy on space travel with the Three Stooges.

## FOR ADULTS AND YOUNG PEOPLE

**The Rabbit Trap (U.A.)** A draftsman brings home to his family his conflict between principles and business.

**Holiday for Lovers (20th C-Fox)** A proper Bostonian family gains mutual understanding during an exciting South American trip.

## FOR ADULTS AND MATURE YOUNG PEOPLE

**Take a Giant Step (Hecht-Hill-Lancaster, U.A.)** A drama of race relations and adolescence.

**Ten Seconds to Hell (7 Arts-Hammer, U.A.)** Realistic and suspenseful drama involving bomb disposal in post-war Germany.

**The Curse of the Undead (U-I)** A gruesome melodrama in which a blood-thirsty vampire creates havoc.

**The Mummy (Hammer Prod. U-I)** An ancient Egyptian curse has dire results for a British archaeologist and his family. Mystery and horror.

## FOR ADULTS

**North By Northwest (Hitchcock, MGM)** International intrigue, a case of mistaken identity, plus escape and pursuit equal suspense.

**Anatomy of a Murder (Carlyle, Col.)** Courtroom melodrama using clinical discussion, bold language and detailed description of rape and murder.

**They Came to Cordura (Col.)** Hard-hitting novel transferred to screen with equally shocking impact. War and immorality on the Texas border.

**That Kind of Woman (Para.)** A rich man's mistress falls in love with a soldier. Realistic, with much drinking.

**The Return of the Fly (20th C-Fox)** Stark horror in this sequel to "The Fly."

**The Alligator People (20th C-Fox)** Fantastic horror tale in which a man takes on characteristics of alligators.

**Tarzan's Great Adventure (Para.)** Tarzan up-to-date with a helicopter. Much brutality, deceit, violence.

**The Big Operator (Zugsmith, MGM)** Labor union gangsterism with extreme and shocking brutality and sadism.

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## DRUG ADDICTION (Continued from page 45)

about our unique problem are the physicians of the U.S. Public Health Service's hospitals at Lexington, Ky., and Fort Worth, Texas. These institutions—the only two of their kind in the country—were set up to take the place of the local narcotic clinic experiments. They have handled over 35,000 addicts from all over the country for the last 20 years and have studied our addiction problem from every possible angle. Their outstanding doctors, medical and psychiatric, have been unanimous in their writings and in their testimony before Congressional and other legislative, medical and legal committees.

The only methods they have found to hold any promise of success are neither cheap nor easy. If our kind of addict is to stand a chance of being cured permanently, taken out of crime, and removed as an infectious menace to the community, he must be confined for months and sometimes for a year or more in a highly specialized hospital. As long as he is free and able to procure drugs—from a clinic, a doctor or a peddler—he cannot and will not find his way back to decent life.

**W**HEN a heroin or morphine addict either voluntarily or by federal court order enters the Lexington or Fort Worth hospital, he is immediately taken off his narcotic. He is treated with methadone, a drug which minimizes the pangs of withdrawal, in decreasing amounts. Then he is removed from drugs entirely. Nerve-easing baths and other physical therapy gradually get his tortured system back to fairly normal; he is properly fed and given work to do which interests him. Meanwhile, his emotional problems are studied by competent psychologists.

To bring an addict back from his unreal world is a long and difficult process, and there is no shortcut. Even under the best of conditions, the number of addicts that Lexington and Fort Worth discharge who remain cured is small—approximately one out of five. Public Health Service experts have reason to think that there are two principal reasons for this. The voluntary patient generally refuses to stay long enough to be thoroughly treated, and the involuntary one is usually not committed for a sufficient period. The essential medical and mental care after discharge from the hospitals—advice and help in getting a job, straightening out family problems, and keeping the abused body healthy—is rarely available in most communities. Without it, the average former addict goes right back to his habit. A much higher proportion of our drug takers could be re-

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CHRISTIAN HERALD



made into good citizens, the experienced doctors believe, if these conditions could be attacked and remedied.

This, then, is the picture, and the issue is now squarely up to the public. Law enforcement is doing the best it can against the flow of narcotics into the United States and its peddlers. It will never be stopped entirely, any more than swindling and robbery. And there will always be narcotic addicts. But we are beginning to see what we can do to keep them to a minimum. It will mean a very large investment in hospital facilities, expensive after-care arrangements, costly research into causes of addiction and therapy for it, by the affected communities. They must realize that there is no shortcut. END

### I'M TOO WILLING!

(Continued from page 30)

summer—"Why buy flowers when Lydia grows such lovely ones) and vegetables that delight the neighborhood whenever anyone needs them. ("Do you know what tomatoes cost in the stores these days? And they aren't anything like yours! I'm entertaining tonight—could I have four or five large ones?"")

You see what I mean. I've always said "Yes" to these requests, with the notion that they'd probably do the same for me if I asked. Only I never ask. I seem to be able to run my affairs with only an occasional need for assistance. That's where I'm wrong, I guess.

The question boils down to this: Is there a limit to how much a person should do? Is there a spot beyond which I become a soft touch? Should I give a long second look at the whole idea when the only time my phone rings is the moment someone wants something; when I never see or hear from others unless they need me; when I have to neglect my own family to care for others? I think I should.

How would I change matters? I'd have everyone total the requests they've made of others during the last few months, or year. Were these requests really necessary? Or has it become a habit to ask? Are the requests lopsided and top-heavy on any one individual? Are you, in plain English, a sponger?

I don't mean for a minute that we should all be hermits, but it was meant that everyone should practice the Golden Rule, not just a few. It's a joy to do things for others, and most of us are at least mildly flattered when we're asked. But it can get out of hand—ridiculously out of hand.

The Golden Rule strains me oftener as time goes on, I'm ashamed to say. One of these days I'm going to say "No" to someone. Maybe. THE END

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## THE MAN WHO CAME TO BREAKFAST

(Continued from page 55)

"I'm sorry for this," he said. "What do you want me to do?"

"Just one thing, Bob," I told him. "I want you to go to the house and have breakfast with us." So he came to breakfast, and now he's gone."

"Yes, he's gone," said Mother, "and we must try to forget that he came."

"Yes, let's try to forget," said Father, "and we must never breathe a word of this to anyone."

We walked to school that day with the Sharp children. They were happy and gay as usual. I found myself trotting along and being glad they would never know that their father had been at our breakfast table that morning.

Years went by. We moved to town to be near better schools. Back in our old country community Bob Sharp became one of the leading citizens, active in church and civic affairs and ambitious enough for his children to send them away to college.

Then one cold March day we went sadly back to the country church in the old home community bearing Father to his final resting place. I was watching numbly as the crowd filed by the casket. The steady movement of the long line of people was suddenly halted. I looked more intently toward the casket and saw Bob Sharp standing there with great tears rolling down his cheeks. He was gray and thin and slightly stooped. He stood for a moment staring into the casket, not trying to stop his tears, then touched Father's forehead with a trembling finger and moved on.

A few years later the final chapter was written in his life. I had become a minister as my father had been, and was serving as a city pastor. One day I received a call from Kitty Sharp, Bob's wife. "Bob died last night," she sobbed, "and his last request was that you preach his funeral."

When I drove by the Sharp home she handed me a note. "Bob wrote this before he died," she said.

I opened the note. It said, "Please read the 8th chapter of John at my funeral. Thanks."

"It was his favorite," said Kitty.

A great crowd had gathered for the funeral. I read the 8th chapter of John and spoke tenderly of Bob Sharp. Sitting near their mother were two sons and two daughters who had made good in the world, and were remembering that their father had toiled and prayed that they might go down the right road.

The real sermon that day was one that only I heard. It went like this: "Never underestimate the worth of a man, or the power of God to make a man worthy."

THE END

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CHRISTIAN HERALD

# PROTESTANTS . . . CATHOLICS (Continued from page 49)

sciences make their own decisions, we will provide fewer converts to a church which places so much emphasis upon "Mother" and provides father surrogates from the Holy Father in Rome to the "father" in the Catholic church across the street, and which insists upon its authority, tells its children what to believe, demands obedience.

6. Since many are led to become Catholics by a husband or wife of that faith, we should do all we can to reduce mixed marriages—but also for another important reason: a high percentage of such unions are fiascos. What can we do? Some of the measures already mentioned apply here.

If your youngster is dating a Catholic, you can give him your understanding, not heated arguments. Try to penetrate his fog of romance and see that he knows Catholicism, what that church requires of any non-Catholic who marries a Catholic, what the main bones of contention in a mixed marriage are likely to be.

7. We saw that some converts found a "joyousness" and "warmth" in Catholicism which they did not see in Protestantism. One woman felt she "was absorbing the essential joyousness of Catholicism as contrasted to the essential austerity of Puritanism." (The equating of Protestantism and Puritanism is not unusual with Catholics; nor was it, when these converts were young, always unjustified.) If there is actually a greater joyousness and warmth among them—and we suspect there is partly for reasons of nationality; it is doubtful that an English Catholic is "warmer" than a Spanish-speaking Protestant—then obviously not enough Protestants are living so that others can see in them the fruits of a vital faith—one of which is joyousness.

8. Some Protestant churches and individuals have promoted racial and social justice. We should do better; three of the converts were Negroes and six converts indicated an interest in the improvement of social conditions as a reason for becoming Catholics. Two Negroes liked the Catholic position on the race question. There are many weighty reasons why we should live up to the implications of our religion in this area. When one convert says, "The Catholic Church is the Church of the poor," she is seeing only certain facets of it and ignoring many others. But the very fact that some converts identified Roman Catholicism with the poor or with social justice is significant. If we do not want to lose these idealistic individuals to Catholicism we must place more emphasis than we have in the past on improving the conditions of the underprivileged.

THE END

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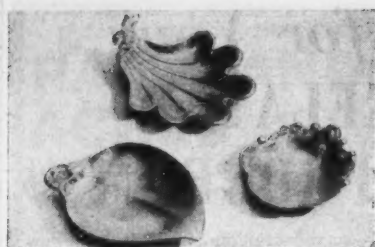
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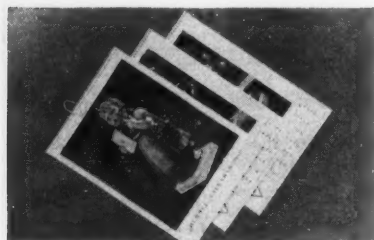
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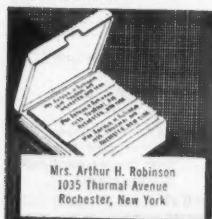


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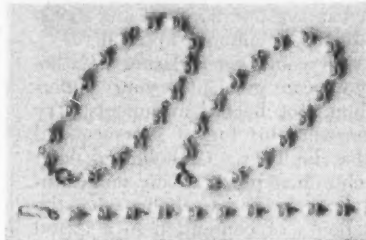
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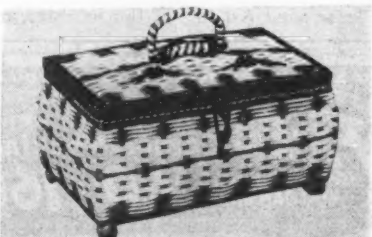
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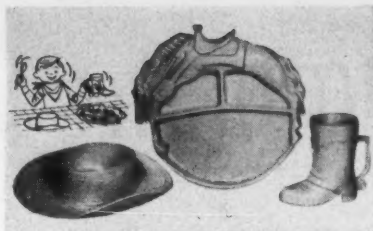
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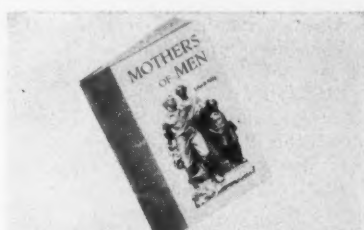
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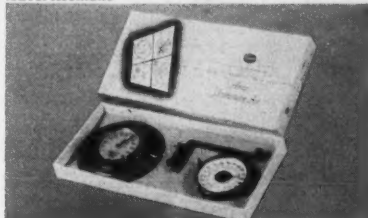


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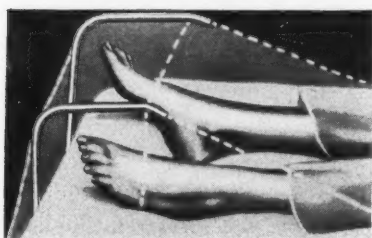


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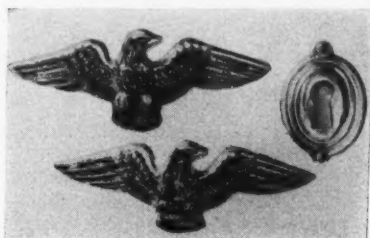
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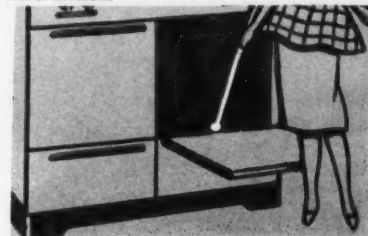


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**GOLDEN EAGLES,** beautifully antiqued, make charming Provincial drawer pulls. Brass is lacquered to prevent tarnish. Eagles are 4" wide; \$1 pr. Escutcheons 2" high; 59c ea. Complete with screws for easy attaching. La Vive Co., Dept. CH10, 4 N. 3rd Ave., Mt. Vernon, N. Y.

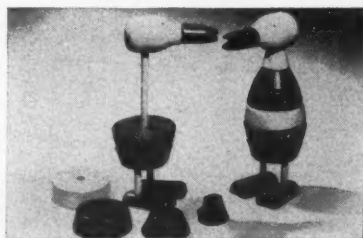
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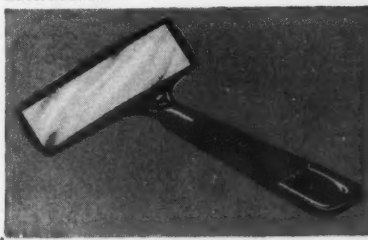


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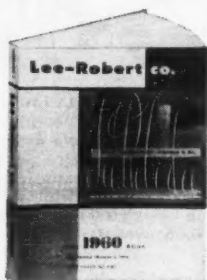
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### Must Be Spring

Little Mary was visiting her grandmother in the country. Walking in the garden, Mary chanced to see a peacock, a bird that she had never seen before.

After gazing in silent admiration, she ran into the house and cried out: "Oh, Granny, come and see! One of your chickens is in bloom!"

### All Out!

Diner (suspiciously): "Why do you call this 'Enthusiastic' stew?"

Waiter: "Because the cook put everything he had into it!"

### Improvement

Jerry: "How are you getting along with your arithmetic?"

Joan: "Well, I've learned to add up the zeros, but the figures still bother me."

### Restful

Jack: "What is a good definition of skiing?"

Joan: "A winter sport that people learn in several sittings."

### V.I.P.

Carol: "Daddy, who is Richard Stands?"

Dad: "I never heard of him."

Carol: "He must be an important person."

Dad: "Why?"

Carol: "When we pledge allegiance to the flag in school we say, 'I pledge allegiance to the flag of the United

States of America and to the republic for Richard Stands.'"

—Teens

### Pretty Dry

During a dust storm at one of the Army camps, a recruit sought shelter in the cook's tent. After a moment, he remarked to the cook: "If you put the lid on the kettle, you wouldn't get so much dust in the soup."

"See here, my lad," said the cook, "your duty is to serve your country."

"Yes," said the recruit, "but not to eat it."

### No Choice

"What do you want to buy today? Candy?" asked the kindly storekeeper.

"You said it!" exclaimed Johnny. "But I've got to buy soap."

### How True!

Sister: "Do you know why I hate to do housework?"

Brother: "No, why?"

Sister: "Because it's something no one notices until I don't do it."

### No Problem

Rip Van Winkle slept for twenty years, but, of course, his neighbors didn't have television.

### Congenial

Uncle Josh: "Our nephew that's gone to Africa writes that within twenty rods of his house there's a family of laughin' hyenas."

Aunt Martha: "Well, I'm glad he's got pleasant neighbors, anyway."

### ST NATIONAL BANK



"I'd like to open a charge account!"

CHRISTIAN HERALD



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It was Mr. Anderson's very lack of formal education that is largely responsible for their home atmosphere. Since he was never in a position to take education for granted, he determined that he was going to do what he could to give his family the priceless gift of knowledge. It was then he decided to buy a set of the Encyclopaedia Britannica—and he has never regretted the decision. The whole Anderson family has caught the habit of "looking it up in Britannica"—a habit that will have a lifelong effect on their success and happiness.

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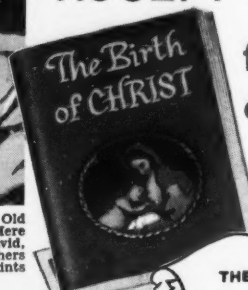
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